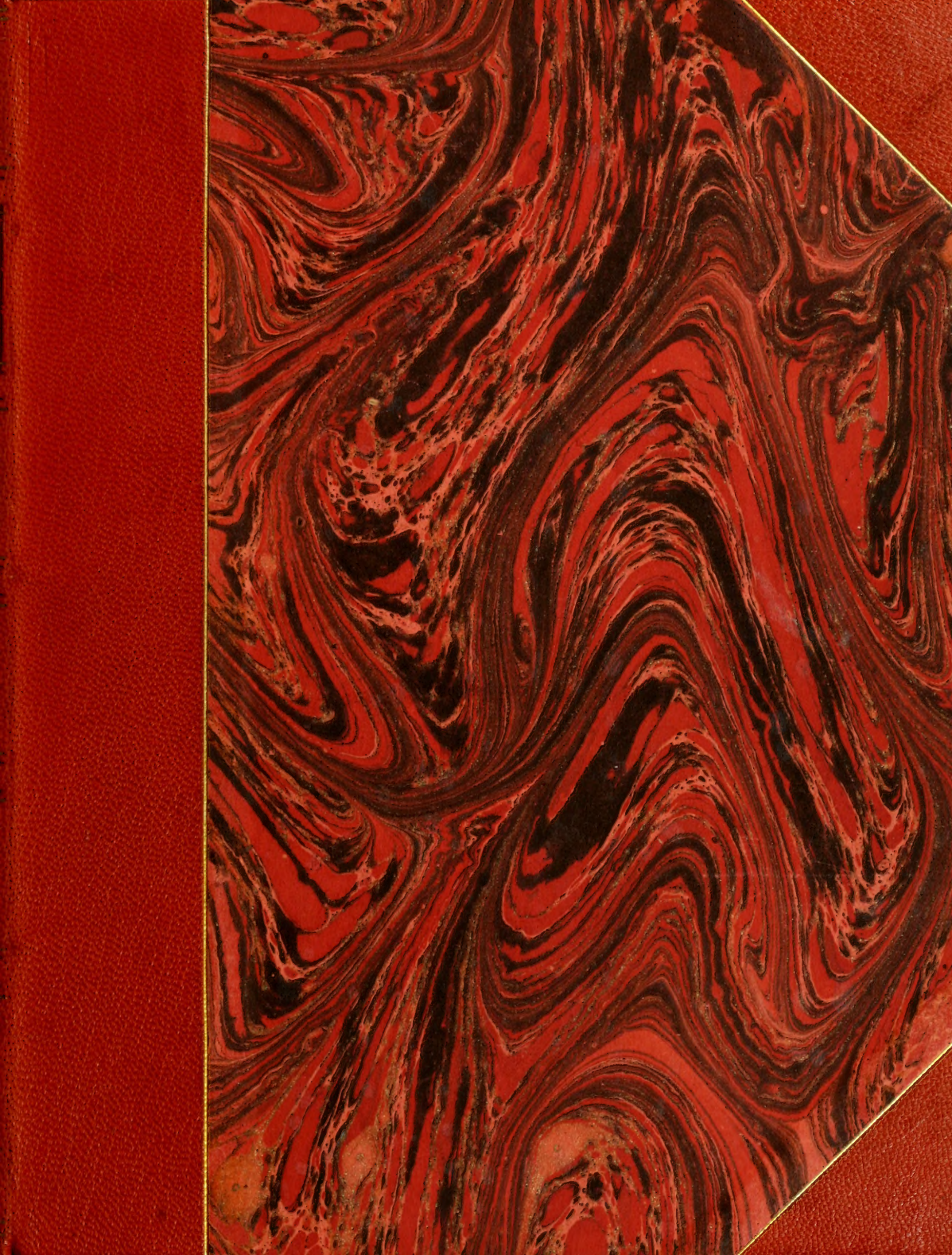

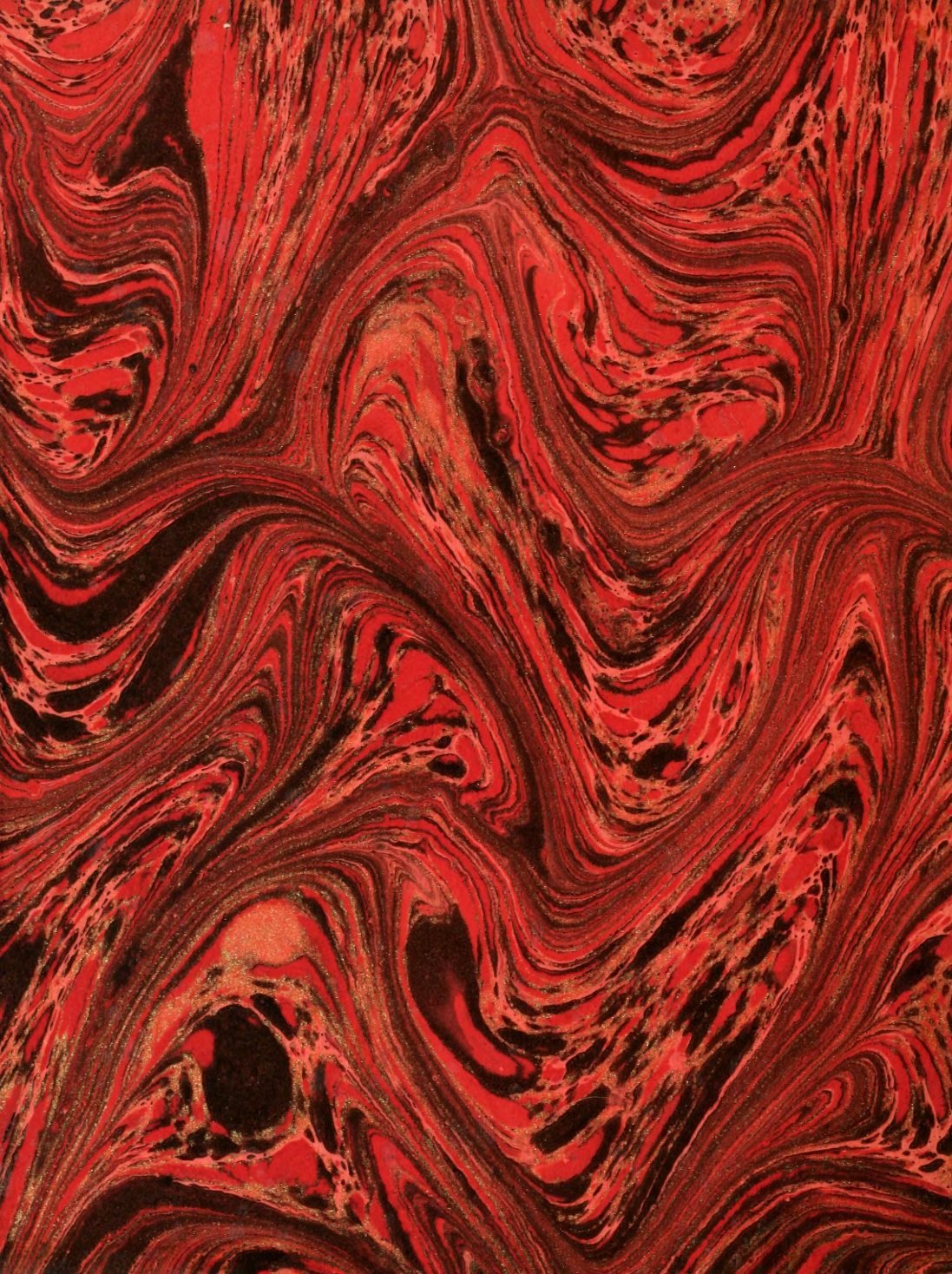

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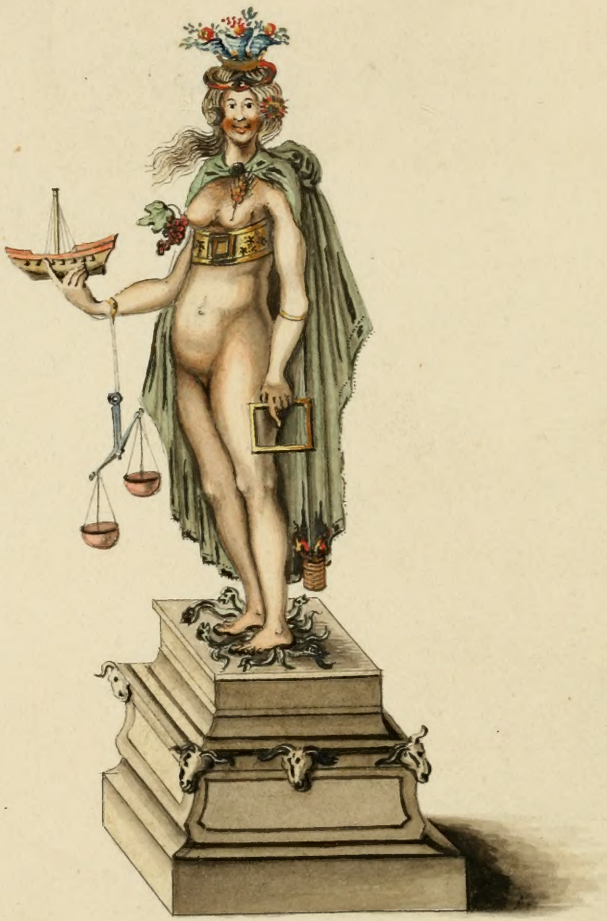
Explication of the Egyptian Figure

Isis.

i.e. Nature.



THE

HERMETICAL SIGNIFICATION

of the

SYMBOLS AND ATRIBUTES

OF

ISIS.

Translated from

Bibliotique des Philosophes Hermetiques. T.IV.

By S. Bacstrom. M.D.

1797.

Isis

Dictionaire des Sciences hermetiques Tome 4e.

Vol. The Egyptian Goddess Isis, was worshipped amongst the Gauls, the Parisians had erected temples and built Altars for Her in various places. Amongst them there was one at the same spot where stands now the Abby of St. Germain in the fields. It is even asserted that a small Chapel subsists yet and has been preserved under another name. They had such a Temple at the Village Issy from Isis near Paris, bearing yet the name of the ancient Goddess

The Gauls had built and dedicated a magnificent Temple to Mars on the Top of the highest Hill near Paris, which they called Mount of Mars in our days called Mont-Martre.

The Reason of erecting that Edifice in such a place, according to the meaning of the Founder, a natural Philosopher, was because that Hill being very high, was more susceptible to receive the heavenly Influences descending on Earth in order to revivify Nature's productions, at the Spring Season, during march and April, whilst the Son is in Aries, when the Conception of Animals, Vegetables and minerals begins, in order to produce fruit, and which is a very precious time for the true hermetical Philosophers

The Grand Secret of Nature had a particular

Respect

respect to all the physical Hieroglyphics attributed to the Goddess Isis, and this Temple was a kind of Hommage which the Gauls paid to that Influence and to the pretended God Mars, because they adored the planets, their Vertues and properties as Emanations of a Supreme Being.

According to their mythology and the Doctrine of their Priests, the Druids, the Goddess Isis signified Nature and universal Radical Humidity, influenced and reflected by the Moon and the Stares; They considered the Moon as the mother of every generation and the Sun as the Father.

The God Osiris Husband of Isis, represented and signified Natural Heat influenced by the Sun into the Lunar Humidity, operating therein; They pretended that the Sun was the Father and Author of all motion and Life, consequently of every generation and production.

For that reason Osiris was often taken for the Sun, or for the inward Heat of its fiery Sulpher.

Isis was as often taken for the moon, or the Lunar Radical Humidity; the system which they formed was founded on that principle of Nature which was acknowledged by the Philosophers.

They said that Natural Heat and Radical Humidity its matter and Vehicle, called by others

where △ and ▽ or ▲ and ▼ constituted a substance compos'd of first or Fluid matter, wherein are enwrapt all Powers and properties of Heaven and Earth, not only Potentially but also actually; that this Substance filtrating and insinuating itself into all Spaces and Mixts introduce therein Heat and Radical Humidity, which by their union and Operation are the Life and Health of all Bodies, and that these Bodies draw from that Channel the Seeds of Animation, which causes them to act and to subsist and is capable to repair and regenerate them.

This people believed that ▽ was the matrix and mother of all Things, and whereby they are what they are.

By the Idea of ▽ this people meant a certain Lunar Humidity, proceeding from the Moon, which is an Essence full of Solar △ giving Life, action and preservation to all generations. NB.

This very Essence they endeavoured to represent to the Wise by the emblematical Figure of Isis.

In order to explain the Enigma in one word Isis represented an assemblage of all the Superior and Inferior powers in unity, in only one essential and primordial Subject; finally this Goddess was the Image of all nature and was the Symbolum of the Whole.

Under the Veil of this Allegory the Philosophers

have

have communicated their Knowledge to the Wise,
have represented the first matter as the
Mother of all that does exist, giving it to all
Things.

I believe that divine Philosophy, here mentioned contains the Δ of Nature in all its recesses and concealed Truth and is exactly the very Name Δ as that which causes him to be seen, is also enumerated Δ.

This was the reason why the Poets attributed so many Wonders to Nature in the Figure of the Goddess Isis.

The ingenious tales which the ancient heathen Philosophers have invented to conceal the Divine powers of Nature and the Secret art of Operation are Fictions whereunder they have covered to the Wise and hidden from the vulgar the Mysteries of Nature, as originating in the Wisdom of a Supreme Being. Where respectable Majesty required Discretion towards a rude and profane people, which ridicules and despises the most Sacred mysteries; this was the Effect of their prudence.

You ought therefore to consider that the ancient Parisians by worshipping Isis, to Whom they
N3. attributed principally the properties of the Moon, and of the Sun united to her, adored Nature and its Divine powers. Nature

Nature as a servant of God in inanimate and ☿
inactive artist with its own matter, have been
represented by the statue of Isis, which was an
Image of the celestial powers and of the wonder-
ful properties of that same nature.

We should reflect on the sense how they con-
ceived nature* and its** general matter. They did not
think that that general matter could operate by
its own power without an Agent, because they
knew physical secrets too well, ~~so as~~ to be igno-
rant of Nature's Laws, which are that Nature
cannot move, animate or vivify its own self.

They knew perfectly that the Moon can not en-
gender or produce its human Influences, if the
Sun does not communicate to her first its Star
Δ to impregnate her with its vivifying power,
and enable her to send back to us her beneficent
temperate influences.

They knew also that the ☽ alone without the
Sun can do nothing, in the same manner as the
Body cannot act if an animated ☽ does not
govern it.

They were better acquainted with the know-
ledge or Study of Natural Principles than we
are in our days, taking things superficially
according to the Letter and not to the Sense of
these allegories, like blind men.

Now

* Δ
** Humidity
here
Lunar Influ-
ence
did.

Now, considering Nature and its matter from its own self inanimate, they were sensible that it could not act without animation, action, Cooperation and vivification of a first agent, who they believed was the ☥ or *Life of Δ, invisible, but proceeding from the Sun.

According to their Interpretation, this ☥ or Life of Δ /: their's here on the Iron which burns in pure animated Δ :/ is a Virtuous or Living Emanation of a first, Eternal and Sovereign Being /: God :/ who governs the Sun, moon, Stars and every Creature! They pretended to adore that Being, without knowing it, by paying homage to Nature, the Servant of God.

/: admirable Knowledge and Doctrine for such as have no other Light but that of Nature! :/ please to observe, continues the author, that Every Idea of religious Worship among the Heathens of those days, had its origin and Principle from amongst the Celestial Regions.

Horus the God of time, of the day, of Hours, and of Life, was said to be a Son of Isis and Osiris, that is of Nature, according to patient and agent, which we call Radical Humidity and Solar Heat, sent down to us from above by the Eternal ☥ of Life /: God :/

Isis

* same doctrine / invisible in its first principle, but visible, when manifested in the second of Light. /

Isis

All the Statues of Isis were decorated with the ☽ sun and stars as well as attributes belonging to the ♀, to which Isis was believed to be so beneficent.

Several images of that healthful Goddess have been found whereon the marks of its dignity & property were still perfect. They personified in her whole universal nature, mother of all productions.

This deity was generally represented as a beautiful naked woman, pregnant, loosely covered with a garment, either of a green or black colour, at other times of four colours at once, black, white, yellow and red.

The green colour alluded to the general colour of vegetation, covering the face of the ♁; the black represented death and corruption, as being the key to a new life and generation. White, yellow & red signified the three principal colours of the medicine after blackness or putrefaction was over.

The black colour also signified that the ☽ or lunar humidity of nature, or the sophic universal ☿, or the operating substance of Nature has no light of its own self, but receives light ☌ △ from the sun and also its vivifying ☌, constituting the soul or Agent of the Lunar humidity.

Isis was also the image or representative of the

the great works of the Wise men.

The other hieroglyphics of this statue are no less curious and interesting, as they contain hidden knowledge of Nature's most useful secrets.

They placed sometimes on her head a kind mode of Cypress branches, to signify the mourning of physical death, which she caused every creature to undergo, in order to receive a new life in a posterity, or in its owner, as is the case with trees every year.

Her head was sometimes ornamented with a crown of ☉, or a garland of olive leaves, as conspicuous marks of her sovereignty, in y^e character of queen of the world & of the whole universe. The crown of ☉ signified also the aurific unctuosity or sulphureous fatness of the solar & vital △, which she dispensed to every individual, by a continual circulation of the Elements; and likewise to intimate that she had a power to pacify the contrary qualities of those elements, procuring for them health & harmony.

The figure of a serpent interwoven among the olive leaves, devouring its own tail, denoted that that aurific unctuosity was soiled with a venom of terrestrial corruption, which surrounded it, & which must needs be mortified & purified by seven planetary circulations or purifications, called Flying Eagles, in order to make it medicinal for the restoration of health.

Throw

From the Crown of gold proceeded 3 Horns of Plenty, denoting the Abundance of the Gifts of nature, proceeding from one Root, which has its Origin in the Heavens.

It seems that the heathen Naturalists intended to represent in this Figure all the Vital powers of the Kingdoms and Provinces of Inanimate Nature as well as the Animal.

At the right Ear of the Deity was represented the Crescent of the Moon and at the left was seen the Sun, in order to teach that these two were Agent and patient, or Father and Mother of all natural Subjects and that Isis, or nature, makes use of these two Luminaries to communicate its powers to the whole Empire of Animals, Vegetables and Minerals.

On the necks behind were marked the Characters of the planets and the Signs of the Zodiac assisting the planets in their functions; to give us to understand that the heavenly Influences directed the principles and Seeds of Things, being the Governors of all Sublunary bodies, which They transformed into lesser Worlds.

This ideal and imaginary Statue of Nature Isis, held in her right hand a Small Ship which had a Spindle of a Spinning Wheel for its mast from which Top projected a Water Jug whose handle represented a Serpent swelled with Venom.

Venom, to indicate that She, (Isis or Nature) Encircled or Steered the Bark of Life full of Trouble and Misery, on the Stormy Ocean of Time, that She Spinned the Thread of Life and likewise cut it.

It demonstrated likewise, that She abounded in Watery in the Ocean, to nourish and temperate natural Bodies and preserve them from the too great Heat of the Sun's Δ, by humecting them copiously with the Nourishing Humidity from Dew and fertile Showers: which is the Cause and Progress of Vegetation; but Water humidity is always more or less infected by some Venom or other proceeding from Corruption, which must be purified and preserve by the Δ of Nature, and therewith must be assisted, ameliorated, sterilized and perfected, in Order to become an universal Remedy to heal and renew all Bodies. And as the several Throws of annually the Sun, (Isis) Heaven renewed, the renewal of the Universe attributed to the Restoration of Earth by the Principle of Life. (Isis Serpent, Life)

This Renewal is done in the Spring, when the benign Aspect of the Sun returns to the northern Climates, after having performed the same her Office to the Southern Regions. (Situate nearer to the Southpole)

This Goddess did in her left hand a Cymbal and in Her Breath to intimate the Harmony she preserve with natural Things and in her General Love Joy Generation be the Key of Events and Corruption which gave life to other beings under diverse forms and causes a perpetual Change. The Cymbal in the form of being triangular, was represented Square to signify that all things as well as the Spirit of change and are transmuted according to the Harmonious motion of the 4 Elements, which motion and perpetual Changing is occasioned by the Universal ☉, which converts the Elements continuely one into the Other, until Harmony is reestablished. *

I observe how this very ancient philosophy agrees with my own! there is no doubt but the Universal Omnipotent Δ of Nature does all, and is all in all; and by what? by Calcination, Dissolution, Motion, Heat, Inflammation, Evaporation, Exsiccation, Inspissation, Coagulation and Fixation: add all these Operations to Universality and afterwards to the Departments of Nature.

From the right Breast of the Goddess Isis proceeded a Bunch of Grapes, and from the left Breast Grew an Ear of Corn, being represented of a gold Colour: and very splendid, to Educate that

* If the physician can reestablish Harmony among ΔΔΔ∇∇∇ & bring them into this ✡ he will heal all Diseases!

that She, : Isis or ☌ mind :/ produced and nourished them with her milk, to serve as food for men, to repair, by nutrition, the Wasted juices and principles of animal Life.

: Bread and Wine are certainly the principal objects of nutrition. :/

The ☉ Colour of the point of the Corn-Ear, gave to understand that gold itself had therein its first Sperm : i.e. ☌ mind corporified in Sulphureous and mercurial androgynal Vapours in the mines, ☩ predominating for the production of ☉ :/ which Sperm is generating and multiplicative. and that this hidden Seed Wore the Livery of its ☩. : i.e. the Livery of the Sun, the grand machine for attracting and repulsing to us the universal invisible △ of nature, which by the Suns operation becomes visible in Light, and tangible in heat and △ / This Sperm is extracted from the Mixture of Sun and Moon, which influence their qualities and properties into that and every Sperm, in order to cause it to germinate and produce its Like.

△ Sc. humidity /

The Girdle surrounding the upper part of the Body of the Statue, appeared full of Mysterious Emblems; It was joined in front by a golden plate placed in form of a square. This signified that Isis or Nature or its first matter was the very Essence of the 4 Elements ; : the Essence of the 4 Elements is called ☿ or △ :

which quiet Essence generated all things.

A great number of Stars was represented on this girdle to indicate their Influence in darkness as well as that of the Sun in Light.

Several more Constellations appeared on this girdle some of which We must pass in Silence.

This Statue Isis was placed on a pied de Stal (pedestal) of Stone surrounded with Rams heads standing on a great many Serpents and other Venimous Reptiles which She Squeezed to death by treading on them With her Feet.

This indicated that Nature had a power to dissipate all Corrosives and overcome all Impurities desiring to Isolate from terrestrial Corruption whilst the Rams heads pointed out her most precious time*. In the mean time it Signified that Nature had a power and Inclination to be bountiful and benevolent to preserve Life and heal Diseases; lastly to maintain bodies in a vigorous State expelling Impurities and Corruption to prevent their being hurtful. (*☉ in ♈)

In this Sense the Axioms of the ancient Philosophers are verified, which are, that

" Nature contains nature;
" Nature rejoices in her own nature;
" Nature Surmounts nature;
" Nature cannot be amended but in her own nature."

Therefore

Therefore in contemplating the Statue of Isis we must not lose sight of the Occult Sense of its Allegories, otherwise Isis is and remains a Gordian knot, intricate and inexplicable.

There appeared also a Line descending from [illegible] in the right arm; on the End of which Line was suspended a long and deep box, out of which box burnt a flame of fire

The right hand of Isis, or Nature personified, carried the Sacred and inextinguishable Λ, religiously preserved and kept burning in a Temple by the Vestals of ancient Rome, which meant the genuine immortal Λ of Nature, ethereal, essential, and the author of Life——

The inconsumable Oil, so much praised by the Wise, of which Λ is spoken in the Scriptures, the Vital and Medicinal Balsam of Life.

The long and deep box signifies the phial or Vessel containing this Balsam of Life

From the right arm of the Figure descended likewise a Line or Thread carrying a pair of Scales or a Ballance, to denote the Exactitude of Isis or Nature observed in her proportions of Weight and measure.

Moreover this heathen Deity, or Nature, was represented by the Figure of a wholesome looking

Woman

Woman, of a florid Complexion; Some Historians of antiquity have added that the Colour of her Complexion was ruddy and dark, but yet transparent and brilliant; and that her Face was covered with a Veil of Scarlet Cloth; that her hair was tinged with a ☉ colour; that her Eyes were dark and sparkling; and that she had several other mysterious marks about her.

The learned of our days would find it very difficult to explain these Emblems and their Spiritual meaning, because they will not take off the bandage which blinds them.

She lifts up her Veil to discover herself naked to the true and Wise Investigators of nature, whilst her Face is covered for the vulgar and the Infidel, by whom she was never understood.

The Colour of her golden Locks Signified, that Lunar as she was, her Elevation was nevertheless owing to the Solar Rays, giving her perfection and Motion, as well as her ruddy Complexion.

The ☉ Colour which she carried on her head, denoted that nature produced that Colour, having in herself the Germen, Seed and ☉ ☿ ♄, which when exalted by its own principle, produced a ☿ which is multipliable in Infinitum.

Other hieroglyphics attributed to her, had a respect to the Secrets of ~~nature~~ nature and of Science.

All

all the allegorical visions have to understand, figuratively, the operations of nature in the universal Economy of the World and the secret works of the Wise; which is only a Copy of the former, on the same subject and With the same spirit.

Apuleius mentions, that whilst he was sleeping, it seemed to him that he saw the Goddess Isis, who, with a Venerable aspect, came out of the Ocean. /: recollect here Hobbes Rousseau's proofs upon the Sea V:

This Vision gives us to understand the ancient Opinion which the first natural Philosophers had of nature, or of her first Virginal Sperm of natural Heat and radical humidity united in one, as the first principles of bodies.

This Opinion was that that universal Sperm proceeded from a Warm Vapour, humid and fiery, coming out of the Ocean. /: mother Liquor of Sea O:

Because the Sun, Moon and Stars send into the Sea their immersive Influences, and cause an exhalation of this Blessed vapour, which insinuates itself into all bodies, as their first matter, Virginal Sermen, and nutricious Substance. For that Reason Isis was called Venerable.

frequently the Statue of Isis was accompanied by

by the Figure of a large Ox, colored Black and white, to give us to understand the assiduous Labour required to accomplish this kind of Philosophy in Regard to the Black and White, generated within the Vessel, in Order to accomplish and perfect the Universal, Lunar, hermetique Medicine.

Harpocrates the God of Silence, holding his fingers on his mouth, generally accompanied Isis, in Order to teach us to keep the philosophical mysteries secret from the vulgar.

Apuleius has written that Isis speaks in the following manner, concerning her Feast.

" my Worship will begin to morrow, in order
" to continue for ever after."

This means: that the Religious knowledge of Nature and the Works of its first Sperm the origin of all productions, is as old and of as long a Duration as the whole universe.

The same Apuleius adds:

" As soon as the Winter Tempests shall be
" appeased, and the Ocean which was troubled
" and tempestuous is become calm, quiet and
" navigable, my Priests shall offer me a
" small Boat, in memory of one passage by
" sea into Egypt, under the Conduct of mercury,
" Commanded by Jupiter."

This

This is the Key to the grand, philosophical Secret, how to extract the first matter of the Wise, and to inclose it in a philosophical Egg; and to work that matter in the Athanor, which has a Power, beginning the Regimen of the Egyptian Saturnia, in the spring: which is the good ominous Corruption for the Regeneration of the royal philosophical Infant, which is to proceed therefrom after the necessary Circulations.

Very few have discovered this Secret, because men are too presumptuous in their Ignorance, which they believe is Knowledge, and will not lay aside their vain prejudices, in order to fix their attention to the true Knowledge of universal Nature.

The ancient Druids in France were initiated into these Mysteries and very learned in this kind of philosophy.

P.S. from the last Sentence of Apuleius and a few other passages I am very much inclined to think that the process upon Sea water is the grand Secret alluded to. P.S.

Finis.

Aegyptian Hieroglyphics
from the remotest Antiquity.

Jupiter, i.e. primum Agens
∴ mundi

A. Agatho, a ∴ presiding
over Humidity.

M. majim ∇ : the ∴ descends
into majim or Humidity.

O. ens is extremely volatil.

N. Na, non satis coctum
brudium. In the month of
march the universal ∴ reverses
copiously when the Wind blows northerly,
O unites with Humidity, in the Character of invisible
spiritual O and reanimates the whole Creation — removing
the crudities.

the beneficent power from above
granting us the universal Δ of
nature in the Character of a subtile
O in Dew, Rain, Hail, and ▲.

gives a new Life to the
whole Creation, represented
by the Serpent, the Emblem of
Life and Renovation. The greek
Z, or Zeta ζ resembles a Serpent
and ζαη means Life.

Mophta or Sphynx represented
by the Aegyptians the universal ∴
giving Life to the Ocean or to Hu-
midity; This You have fully explained in the process
upon the Sea ∇ by Abbé Rousseau. The Aegyptians
hieroglyphicated Mophta or Sphynx as giving Fertility to the
Waters

Waters of the River Nile. Consequently the monster
is the Behemot of Job and King Hiram, Solomon's
and David's friend and Assistant.

/: Job. Ch: 40 vs: 19, he is the beginning of the Ways
" of God. according to the hebrew Text.

/: Ibidem. vs: 16. he likes to hide himself in the Shade,
" in Reeds and in Slime or mud.--
The Shores of the Nile are covered with Reeds or
Rushes; Job lived in Egypt 300 years before
Moses according to Abraham's journey to Egypt
Circum. /

Providence and Watchfulness.

Power of the ☉ mixed with ☽ Luna Sextilis

Mophta signifies a certain corroborating power descending from above and acting in every sublunary subject; it means the fiery power of the Sun, acting in Humidity, whereby the Earth is fattened and nourished to produce Fruit.

The Sun is here represented in the ♌, which is the hottest season of the year, when the Sun attracts Copious Vapours from the Nile, Lakes and the Sea, and

and drive these Vapours as far as the high mountains of Æthiopia,* where the Source of the Nile is found, & is causes the Nile to swell & overflows the low lands of Egypt, leaving a # Slime on the Land full of Nitrous C, which causes an amazing fertility to the soil which without this, would be Barren, as it raines very seldom here.

This the Egyptians have represented by their Moysha or Sphynx which is the same.

The Tail of the Lion reaches the moon in sextile aspect alluding to that celestial influence.

Under the Lion are seen 3 Hydria or Water pitchers the first is decorated with a Dogs head the second with that of a Hawks and the 3. with a human Face. This signifies nothing else but the Descension of that treble blessing or Anima mundi by means of Rays towards the Globe of the Earth.

The Sun descends into the Nile by Virtue of Moysha to cause the Elevation of Vapours before mentioned.

By the Dog's head is represented Providence and Watchfulness to put the Egyptians in mind when they were to sow their grains, which was after the Land was well manured by the overflowing of the Nile ..... The

* abutted by the north by Winds.

Gen. ch: 10. v: 16. The shores of the Nile abound with Reeds or Rushes.

The Hawk's head denoted the moon in Scarlet, i.e. the power of the sun mixed with the humidity of the moon, i.e. Osiris with the Earth. By the word Canub, i.e. Canopus is meant the benevolent Humidity. The Flower in front of the Lion generally accompanies him in Egyptian Hieroglyphics, which as well as the Ear of Corn denote Fertility.

Finis

THE

HERMETICAL SIGNIFICATION

of the

HIEROGLYPHICAL SYMBOLS,

Cut out in stone,

over the grand portico and entry of

the Cathedral of Notre Dame at Paris,

Translated from

Bibliotéque des Philosophes Hermetiques,

By S. Backstrom M. D.

1797

Very curious Explication
of the Enigmas and hieroglyphic Figures cut out
in Stone, over the grand Portico and Entry of
Our Lady's Cathedral: Notre dame at Paris
by Robineau de Montluisant.
Bibliotheque des Philosophes hermetiques vol: 4.

Bishop Guillelmus parisiensis, Founder of the Ca-
thedral Church of Our Lady at Paris has left us a
secret Emblem of the sublime Science of Nature.
But since that period that high and sublime know-
ledge of the occult powers of nature, wherein the
universal Agent is implied and Operates, has been
lost, for want of intelligent men in the true art
of Medecine.

The Founder foreseen the Loss of this Knowledge
in future ages and in Order to leave Monuments
of Truth for the learned Sons of the true Me-
dicine, he caused to be placed above and round
the Portico of that beautiful Gothic Structure
a great number of hieroglyphic Figures denoting
this Science and the Work of the blessed Medicine,
which Figures remain there at this day.

No Wise or intelligent man, shall be ever able to
their meaning, and this heavenly Secret should
ever Reveal them to the Vulgar.

Robineau de Montluisant has explained many
of

of these hieroglyphics, but he has also left many unexplained on account of the hypocratical Silence recommended and imposed on his Secret

On Wednesday the 20 of may 1640, the Evening before the glorious ascension of our Saviour Jesus Christ as I was hearing of the my remote prayers in the cathedral church of the Lady of Paris, I went out of the elegant large Building and considered attentively its rich and magnificent portico in front, whose structure is exquisite from the foundation up to the Summit, with its two very elevated admirable towers; I made such Remarks as I am going to explain.

I began observing that the portico is treble, and forms 3 principal Entries into this superb Temple to signify the holy Trinity, or God the Creator of Heaven and Earth and Redeemer of fallen Nature and as Sanctifier by Divine influence, and yet but One and the same God in Divine Essence. /: the mystery of mystery, and Christ is the triangle, like the harmonical Triad :/

In the mean time it signifies the 3 * Celestial principles in Unity, which are the 3 principal Keys

* 1 Electric unmoved cold Λ of nature
2 mind and manifested into Light.
3 Light concentrated and agitated into heat and Λ

Chiavano { first second third principle. } are more forward in this Mss.

fiers opening all the gates of subterranean nature that is of the universal Germen and of all the Bodies that it really is to unity productive, preservative and regenerative.

"The Figure placed within the first Circle of the portico, opposite Hotel-Dieu /: an hospital :/ whose all other figures represents God the Father, Creator of the Universe, extending his arms and holding in each hand an Angel in the figure of Man."

/: by the arms, I understand the omnipotent Emanations of Divine Light :/

"This represents allegorically that the Almighty God at the moment of the Creation created the Light, which he separated from darkness, and made thereof his most noble Creatures; having sent forth out of himself, previous to this Separation, by Divine Emanation, that very Soul or Spirit of Light, that incombustible vital Δ, the universal spirit, included in universal Radical Humidity; which two principles are here represented by the two angels." /: Genes. 1 :/

/: admirable indeed! :/ "and the Spirit of God moved upon the face of the Waters; and God said let there be Light, and there was Light."

i.e. God by this or, i.e. by Divine Operation and Divine Effect moved and separated out of

Fire

the Divine act of the Father that first already created principle of Light, i.e. the Universal Tranquil void Δ of Nature, and it became immediately manifest in its Second principle of Light: "and there was Light" says Moses: Notice however how it is impossible that the Ruach Elohim, i.e. the Divine Operating Influence, moved on the Face of the Waters. Apparently God created the sun in order to allow the opposite or Manifest act into Light.:

God the Father holds the two first principles in the figure of Angels with two hands, in order to show a distinction between the void Δ which is called Anima, and the primordial or radical Humidity, called ☵ or ♀ of Life. although these are synonimous terms; /: Δ when comunicated becomes manifest in Acid; Humidity when concentrated by Δ becomes manifest in Alcali. ☲ is the Male, Alcali the Female. :/

yet it Signifies also that the above Four and ☵ receive their Origin and Nourishment from the Stars, or Super Celestial or Ethereal Physical System; the Seat and Throne of Glory of the most High; from whence both

Earth, Soul and ☊ are perpetually sent forth
to us, as the first Root /: by attraction and
1 Repulsion, by the Sun, manifested as Original
2 Light, by the Moon reflected as Secondary cold
Light full of Humidity, received from the Sun,
and to us reflected Cold, for want of an atmos
phere round the moon to concentrate the Sun's
Light into Heat, consequently we receive it cold
3 and damp; by the Stares, still further remote./
Thus We receive the first Root, the first moving
principle, the Fountain of Life, of all Sublunary
Creatures, amongst whom Man is the Chief.

Within the Second Circle, under the Super Ce-
lestial or Archi-typical System is represented
the Starry Heaven /: alluding to our own plane-
tary System :/ wherein appear Two Angels,
with their heads inclining downwards, but
covered and enveloped. /: 2. Heaven. :/

The two angels inclining their heads downwards
give us to understand, that the before mentioned
Universal Soul or Catholic ☊, or to express it
still better, the Breath of Divine power /: Ema-
nation of Divine power :/ i.e. the Spiritual In-
fluences of the Archi-typical System descend
from thence into our Starry or planetary
System, the Second Heaven, likewise Celestial,
called

2. Heav.

called Elipsical, where our planets travel and govern, having their Course powers and Influences upon us, in Order to accomplish the Wise Ends proposed by their Creator, to fulfil the Decrees of Divine Providence, and by their Influences they operate the Generation of all Spiritual as well as Elementary bodies, of all created Beings partaking of the Soul and Life of the Universe.

The Reason why the two angels have their heads inclining downwards and covered, is to denote that the universal and Spiritual Sperm does never ascend but always descends.

/: this is said, only relative to us, here on ♁ as in the Systems of the Universe, arranged in Coundless Space, there cannot be neither high nor low, every thing is Repulsion or Attraction :/

Magnetism;

Their heads being covered signifies, that the celestial Sperm is covered and does not show itself naked, but hides itself carefully from the ignorant Sophisters and remains unknown to the Vulgar.

Under the Elypsical Heaven or Firmament

3. Heaven;

is the Third Heaven, our Athmosphere or ♁ surround-

ding

succeeding our Earth; Here are represented three Children enveloppped in Clouds.

These 3 Children signify the first 3 principles of all Things called principiating or forming Principles from which the 3 inferior Principles ☉. ☽ and ☿ have their Origin and are therefore called principated Principles in order to distinguish them from the first, although originally they all descend from the Arch-Etypical Heaven, and proceed from God, Who thereby fills all nature.

/: This Doctrine of 3 principiating principles is in my opinion an unnecessary and perplexing philosophical Subtility, which I never met with in no other ~~as~~ Author :/ So is the next following Doctrine :/

All the Spiritual celestial Influences seem to proceed from the two first Heavens, before they unite to a Body; for that reason every Spiritual Emanation from the first or Arch-Etypical Heaven is called Anima or Soul, whilst that from the second or Etypical Heaven or Firmament, is called ☉.

/: I do not believe that there is any such Distinction, as the Celestial Influence descends into our atmosphere, it becomes gradually more Corporeal, inclosing itself in Humidity, and assumes the Character of Universal ☿, when

after

after that ; by a celestial marriage ; that
same ☌ or △ or Influence now inclosed in humid
body, conducting it ; renewal acid is contained
in sea ☿, in ♈, in ♃ ♑, in ♀ ♎ & ♏ &c.

Because we find that the △ or Sol is powerful
force over by △ during distillation, with that from
sea ☿ ☾ ♃ ♑ &c are all acids, and if they could
be so highly concentrated as to divest them of
all humidity, they would shrink in a flame of △.
You may object and say is not the △ in sea
☿ without phlegm in the ♑ ? I say you
are in the right but so am I. Because in
♑ the △ of sea ☿ is corporified in the ♑ and
therefore is not alone, by no means ! ;

Observe what phosphorus does, when exposed
to the Sun, it vanishes in a flame, and so would
all concentrated acids if they could be divested
of all humidity or any other body, to prevent
its corporification or marriage ;

It is from that Soul and invisible sun, which
fill with their Virtue and Vivifying power the
third Heaven called Elementary or Typical
Heaven, because it is the abode of the Elements ;
this Heaven is governed and moved by the two
Superior Heavens, and moves also, descending
and ascending, by a perpetual Circulation, acting

upon

in vegetables & salts for animals. in ☽ for vegetables in ☉, ☿, ♀, ♃, ♑, ♂ & ♄ for minerals & in salts.

Phosphorus is animal ☽ or animal ☉ or ♑ ;

upon all the Sublunary Creatures, compos'd of the 4 mixed qualities or Elements, △ ▽ and ☿, which we also call the 4 Temperaments.

Now this Soul of the Universe influenced from the first Heaven into this our lower World, or Elementary World, full of Vivifying Light, is called ☿. [Here the Author approaches my Doctrine; it is not only full of Light, but it is Light itself:]

The ☌ influenced from the second Heaven or Firmament, which as to principle constitutes the Radical Humidity of all Creatures, to which the above ☿ or luminous Heat is adherent, as being its first and last Food, is called ☽, or the primordial Humidity, which is the Radical Humidity of all things and consequently inseparable from the above Ethereal Anima or ☿, which being a Celestial luminous Warm △, [Warm, when moved or agitated, otherwise cold:] [The author calls it warm, because our Atmosphere collects, concentrates and agitates it and it manifests Heat in act, which was only therein contained in potentia] cannot subsist without an intimate and indissoluble union with this ☌, its Radical Humidity, but this is above the Comprehension of the Vulgar.

Therefore this Soul and ☌ united, unite one

and

and the same Species, proceeding from the Same principle, and constituting one and the same Thing because they are only Separable or divisible by the understanding, can neither be Seen nor touched; for Light the universal ☉ is visible, or △ tangible; although in both manifestations not yet corporeal; but only comprehended by the Wise Investigators of Nature.

This Soul and ☉ only become conspicuous to us by their medium of union. The medium is called ☌, and is the Effect of their union and mutual Love, and becomes a Spiritual body, hiding Soul and ☉, now constituting only one Thing. Men filled with prejudice will not comprehend this.

This is exactly the Case when the universal △ of Nature married to Radical Humidity and manifested in the universal ☥, takes at last a visible and tangible body in Sea ☌, ☵. in which Subject we have undoubtedly the Authors universal principles △, ☥, ☤, Humidity or ☿, and Body, ▽ or ☌. or thus: △ and ▲, ▽ and ▼.

* This is the ☌ of Wisdom i.e. the union of △ and ▽ of Heat and Cold, of Dryness and Humidity, in perfect Homogeneity, constituting the Third, and the Three principles.

In this 3d. principle of ☌ we hope to obtaine it from the Subject. We have now over our Lamps

* Here we must the ☌ of the first Ens of ☌, not of common ☌ nor ☌ or ☵, but of the ☌ obtained from the Mother Liquor, either of Sea ☌, or of ☵:

Thus ☉ is not rendered Visible nor tangible in the △, which forms our atmosphere, where it is subtil and fluid / when it is a subtil ☉, without Name, yet taken a body. this is attracted by Mercure by every fixt alcali, by magnetical Salpeter 138 ♂, from whence it takes a body, and becomes common Salt petre.

It manifests its visible body only by residing in the mixts or composed bodies, i.e. composed of the Elements, to whom it gives duration, mixing intimately with the 3 principiated principles of every Concrete, with ☿, ☿ and ☉, which principles are very analogous to the principiating first principles from above constituting all Sublunary Creatures.

The celestial ☉ above named is the forming or principiating principle, proceeding from the action of Soul and ☊, from the Ethereal △ and ☿ / from △ and ▽ / It is the Medium of union, which unites them in their action, in Order to become a Fluid, capable to enter ☿, ☿ and ☉ in a visible and tangible manner, then named by the Philosophers by a number of appellations sometimes ☉ alcali, Sal armoniac, Saltpetre, and by a thousand allegorical Expressions, either denoting its Origin or Descension, or its corporeal Essence, in Order to teach us, that, being

form the soul and body of all nature, it is susceptible of any kind of determination, which an intelligent artist may give it.

But you must not loose sight, that from the supercelestial or first Heaven the Fountain of Life proceeds, and that that Life is called ☌ ♃ or Δ.

2 that from the celestial or Firmamental Heaven or second Heaven proceeds Light, called ☌ Humidity or universal ♀.

1 ☌ Respect to Light. It ecclaircly proceeds from ☌ Within this our Solar System, the principle of Light existing beyond it, but in the Room of calling Light, Humidity, he ought or must have said, unto it is Humidity, as soon as it penetrates the atmospheres of the planets. 1

3 and that this Soul and ☌ fills with their Life or vivifying power the third heaven or our atmosphere, called Elementary Heaven; their elastic, perpetual circulation conveys to us the Divine Δ, analogous to Heat and (vulgar) Humidity, preserving all Things and giving them corporeal Solidity.

Thus we must conclude, that these 3 Substances the universal and celestial ♃, ♀ and ☉ are the true forming or principiating principles causing the generation and regeneration of all Things, and that the 3 material substances in Globes ♃ ♀ and ☉, or even the 3 first are exposed and corrupted, are

the

the two formed or principiated principles in all Concretes.

The Philosophers have said, that that Spectral celestial ☉ which serves as a Vehicle and Medium of union to the celestial ☽ and ☿, is the only Subject whereof the Stone of Philosophers is made.

And as these 3 principles by their union are but one, the Philosophers say that the Stone is made of One Thing only, Trine in Principle, but one in Essence and Quadrangular, as containing the 4 Elements. And I am not to imagine that the 3angular and 4angular Stone or first matter can or must be taken in its actual fluid Spiritual State.

But you must know that it necessary to seek and find this universal Matter of celestial Light fixed and corporified in a Virgin Earth, mostly wounded therewith, and wherein the first and second agents have most power.

The Rod of the ☽, ☿ and ☉ of the Wise is a Celestial Air, which by means of the ☽ is condensed in our atmosphere into a thick Vapour, and thereof is made a universal matter the only Cause of procreation.

Under the three Children placed in the Atrium, there in front of the portico, is seen the Globe of our World, or resting on ♈ and ♎, or Sea and Land on which Land are represented a Man, a Bull a

grasing

glasing; The Globe containing Sea and Land denotes the inferior Elements V and ∇, wherein the celestial Δ and Radical Humidity, both very subtil by the Medium of A, insinuate themselves to the Center, and circulate their by their own power, in the Character of a Superceleastial ☿ of Life, which according to David Ps. 18 vs. 6 7 8. has its Tabernacle in the Sun from whence by its own power, like a Spouse who gets up from the Nuptial Bed it penetrates through the Elements.

It proceeds from the remotest part of the Heavens, contenues and penetrates all Things and leaves nothing deprived of its vivifying presence. It is omnipresent in its first ~~con~~ unmanifested Original principle, visible in the Second, visible and palpable, warm, hot or burning in the third.!
according to the Expression of Solomon in his Ecclesiastes Ch: 1. vs: 5 & 6.

Where ever Solomon Speaks of Wisdom, he means the universal ☿. See the followings Texts.

Book of Wisdom Ch: 8. vs: 8
— 7. — 25
— 7. — 24
— 7 — 17.
— 8 — 5.

Job. Ch: 40. & Ch: 41.

compare this with the Expressions in the Emer: Table.

Proverbs Ch: 8. vs: 11, 18, 19. and vs: 22. confer with Job 40
Ibidem Ch: 9. vs: 11. Salomons Song Ch: 5, vs: 10, 11, 12, 13, 14, 15
Ibidem Ch: 16 vs: 16.

Book

Book of Wisdom Ch: 6, vs: 13, 14, 15, 16, 17, 18, 24.

ditto —— Ch: 7, vs. 17. Ns: vs: 25, 29,

ditto —— Ch: 8 vs. 4. with Job: Ch: 40. vs: 14.

ditto —— Ch: 8 vs. 18.

ditto —— Ch: 9. Begins with a prayer to God to grant us Solomon's Wisdom and Knowledge of the ☉ mundi.

ditto —— Ch: 11. vs: 19. allegorical Description of the universal ☉ fulminatory in ☿. confer with Job: Ch: 40, and 41

ditto —— Ch: 11. vs: 24. or Ch: 12. vs: 1.

ditto —— Ch: 16 vs: 17. alludes to the Electr: Δ.

ditto —— —— vs: 19, vs: 22. —— Idem.

ditto —— —— vs: 27.

ditto —— Ch: 18. vs: 16. an allegory of the power of the Electrical Δ, and that ☿ / Δ or the universal ☉ is omni present—

Dragon at Babylon, amongst the apocrypha.

vs. 26 is in my opinion an allegory of the Tulmen in ☿, when the universal Electr: Δ tranquil in the Composition of ☿ and fat,* pitch and hair /: i.e. ☿ :/ is suddenly moved and agitated by external Δ whereby the animated Δ in ☿ is suddenly rarefied and the universal Δ takes its departure by a Tulmen or Explosion in a similar manner as in Thunder and Lightning :/

* see Daniel.

The author continues as follows:

It is thus, that this universal ☽, ☌ and humidity nourishes the fishes in the ♈ and the Beasts on Land and the Insects and Worms on the Earth, that it causes plants to vegetate, and minerals and Metals to grow in the Bowels of the ♁.

Its circulatory Influence or what ☌ and'd to Radical Humidity by the ☾ of nature, is the universal Sperm, which conceals itself, and disposes various impregnates itself in the Centre of all Things.

This Spiritual Sperm operates in the different matrices, according to their nature, composition, and particular Form or Type, in order to produce a posterity, giving Life and Motion to them.

The Ram and Bull grazing tell us, that, at the Return of Spring, during the 2 first months March and April whilst the Sun enters into Aries and Taurus, the universal Creative Matter is at that time more ardent or desirous of the Celestial powers, which now infuse their principle of Life more copiously and in a more exalted state, than at any other time, and for that is more perfect.

I think that universal ☌ is always the same, but our own Atmosphere is not at all times equally pure to receive it so pure, as it descends to us: I think the fault lays always in our atmosphere and depends on our Situation towards the Sun, how We receive the Rays of Light

Light, i.e. the manifested universal ☉, whether perpendicular, more oblique or too much so as they do too near the poles: I should think that under the Ecliptic the Universal ☉ is most commonly received, whether from the Sun immediately, or from the moon by Reflection:/

Under the Ram and Bull appears a Sleeping Figure of a Man, laying on his back, upon whom descend from the air Two phials, the necks downwards, One reaching the Brain, and the other the heart of the Sleeping Man.

This Sleeping Figure Signifies the Radical and Seminal ☉ of all Things, which by its own magnetic Virtue attracts the universal Soul and ☉ of the World, which are congenial to this Seminal ☉, and continually insinuate and corporify themselves into this ☉, which is signified by the two phials, containing natural Heat and Radical Humidity. This ☉ having thus attracted and corporified these two principles, and having thereby acquired a great Degree of power, & penetrates in to the Centre of Concretes; and from a State of universality it becomes particular, and is corporified and determined and becomes a Rose on the

Rose=

Rose-Tree, ☉ in ♃ & a plant in the Vegetable Department, Dew in Dew, Rain in Rain, and man in Man;

The Brain represents Lunar Radical humidity, and the heart signifies the Natural Solar Heat inclosed in Radical humidity, its own matrix.

On the right hand of the 3 Children, a little below the atmosphere is represented a Stair Case, by which a man ascends on his Knees, having his hands joined and elevated up to heaven; Whilst a phial descends from the Sky, and at the Top of the Stair Case is seen a Table covered with a Carpet, whereon stands a Goblet.

The Stair Case signifies, that we must elevate our minds to God and pray to Him on our Knees with a true Spirit, in order to obtain this great Gift, the Magistery of the Wise, which is truly a great Gift of God and a Singular grace of his Goodness.

Moreover the Stair Case denotes, that you ought not to be in a low place or Situation to receive the first universal matter, which contains the Form of the whole World.

The

one shall ascend from the Sky signifies the Liquor or heavenly Dew, which proceeds first from the Supercelestial Heaven or Influence. Then mixes with the properties of the Stars, and from this mixture is formed a Shield between Celestial and Terrestrial /: a Subtil aerial O :/
Thus is formed the Sperm and principle of all Things.

The Goblet standing on the Table, represents the Vessel, wherein you ought to receive the celestial Liquor

On the Left Side of the Door of this Same portico are four large Figures of Man, as big as life, Each of them having Something under his Feet.

1/ The first Figure, the nearest to the door, has under his Feet a flying Dragon, devouring its own Tail.

2/ The Second has got under his Feet a Lion, whose head is turned upwards, which causes him to show a Contorsion of the Muscles of the back.

3/ The third has under his Feet the Figure of a Mocker, who laughs and makes game of the emblematical Figures he stares at.

4/ The fourth is treading under foot a Dog and

Witch

Both, which are fighting vigorously and seen endeavouring to devour each other.

1/ By the flying Dragon, devouring its own Tail is signified the Stone of Philosophers composed of 2 Substances of One and the Same Root extracted from One and the Same Matter, One of these 2 Substances is the Ethereal ☿ humid and volatil, and the other is the ☽ or ♁ of nature corporeal, dry and fixt, which by its nature and central dryness devoures its own slipperey Tail that is to say dries up its own humidity and fixes it into the ♁, assisted by the central △ or this the humid ethereal ☿, the Seat of the Soul of the universe.

2/ The Lion looking upwards towards the Sun signifies our animated ☉, always desirous to receive its Soul and ☿.

3/ The Figure of the Moor represents the false Philosophers and ignorant Sophisters, spending their Time on wrong Subjects and never producing any Thing good; they make game of the Hermetical Science and say that it is false and illusory, whereby they offend God and Truth, who has hidden the greatest Treasures in this our Subject.

4/

The Dog and Cock recurring each other, as I have
been called by the Old Philosophers the Dog of Memphis
and the Cock with denote the Conjoint or Re
action of the Substances of the Stone of Our Art
the Same Seed. The Humidity acting against dryness
dryness & and afterwards the Dry acting on
the Humid which had devoured the dry before
swallowing up every humidity and reduces it
into a Dry V. and this is called Dissolution of the
Body and Congelation of the Sp.

This is the Whole Labour of the Hermetic Process
This Process I never could penetrate into
it seems to proceed from a Lunar V attended
by some magnetical Subject. the process hinted
at in the Explication of this, is certainly the
same; it is not Ours, I am certain.

Under these 4 large Figures, on a pillar near
the portico is stands a Figure representing a
Bishop wearing his Mitre and Cross, in a re
flecting attitude.

This Figure represents Basilius Pa-
racelsus who constructed this magnificent
portico and placed all these allegorical
Figures.

On the Centre pillar, which separates the two
Church Doors, is also represented a Bishop,
who

Who pierces his Cross into the throat of a Lion Dragon, which is under his feet, and appears to come out of an undulating Bath.

Amongst the Waves of this Bath appears the head of a King or Sovereign with a Treble Crown; this King seems to be drowned in these Waters, yet he seems saving his Life.

The Bishop represents the Wise Chymical Artist, who by his art causes the volatil Substance of the fire animal Dragon to be coagulated which wants to escape out of the phial, under the Form of an undulating V, excited to this internal motion by a gentle external Heat.

The King with a Treble Crown on his head, denotes the 3 of Nature, which are united by the physical union of the 3 homogeneous principles, but separated by the artist out of the first universal Matter.

These 3 principles or Substances are
1/ the Ethereal mercurial ☿
2/ the sulphureous or nitreous ☉
3/ the alcaline or fixed ☾, which keeps its name of ☾, amongst the 3 principiated principles;
These 3 were all contained in the humid Chaos, wherein the King is drowned, and seems to call for help, which he obtains from the

Chymical

the moral artist, after having been dysolved in the Dysolvent of its own Substance, which is similar to him; after that, he deserves to be assisted: that is to say: after the thing has been immerged and is become ▽ by means of his own ▽, he is concealed or dried up be his own internal Heat, excited by his ☉ or his own ▽; by which simple and natural Operation and without any foreign mixture, the magistery of the Wise is made.

This Operation consists in nothing else, but in dysolving the body and coagulating the ☿, after you have put into the philosophical Egg the proper Weight of One and the other Substance, which is treble and yet but one.

The whole Labour of the Operation consists in ascending and descending successively, until that it Elementated contrary qualities, homogenious ones are made, that we ought to cause to appear △ and ▽, dryness and Humidity, that from these 2 one only perfect Thing may proceed, resting or terminating in ☉, containing all in all; Heaven and Earth.

Over the portico towards the right hand are seen the 12 Signs of the Zodiac, divided in 2 parts, according to natural Knowledge.

In the first Division towards the right side

are

are the Signs of ♒, ♓, beyond the Limits of the Emblems, this is to be noted.

But within the Limits are seen the ♈, the ♉ and the ♊, one above the other.

Above the ♊ appears the Sign of the ☊, although not in its proper place, as he belongs to the ♋, but this is a Mystery.

The Signs of ♒ and ♓ being placed beyond the Limits of the Sculptures, signifies, that during the 2 months of Jan: and Febr: we can not and must not collect the universal Matter.

The ♈, ♉ and ♊ being placed within the Limits of the emblems, denote, that during the months of March, april and may, the wise alchymist ought to set out, to meet the
NB: first matter, which he must take the moment she descends from above, from the aerial fluid, before she enters the Bodies upon Earth.

Her Love causes her to shed Tears, which are nothing but Light, where of the Sun is the
NB. Father, inclosed in a certain Humidity, where of the Moon is the mother, and which the East Wind carries in his Belly.

In this State you have it unversal and not yet determined; the more so, as you haven received it before it has been allyed by speci-

fic

specific magnet of Individuals, wherein the uni-
versal makes specific or determines distinct im-
mediately.

[illegible] which is placed above the ☊ where
69 ought to be. Here is to be taken notice that there
is required a Change of seasons in respect
to the manual operation of the Stone, and that
it is improper to take or receive the first
matter at any other time but that of ♈, ♌,
or ☊. Because in Summer time, when the Lion
rules, during the great Heats, which exhaust
much of the Radical Humidity, which is a
Vehicle and nourishment to the universal ☿,
a great part of that Humidity and ☿ is
occasioned by so much heat, which converts
the Matter again into aerial Spirituality
from which it can not be collected again,
except by means of a physical magnet
which must be congenial to it; that is by
means of a Temperature seasoned with
humidity, which is the magnet and it Co-
vering.

[In the Writings of Alexander Seton, an adept and
possessor of the Stone, published by Sendivogius, who
[illegible] from him the [illegible] Life, where he [illegible]
[illegible] the Title of [illegible] Chymicum &
[illegible] He [illegible] to the same purpose, adding
to the same places upon the [illegible]
[illegible] so as not to [illegible] the place
of it.]

lower down a little above ♌, appears. It is seen the figure of a flying ☿ dragon, who works steadfastly towards ♈, ♉ and ♊. That is towards the 3 Signs of Spring, which are ♈, ♉, ♊.

This flying dragon represents the universal ☿, who by fixing his Eyes on the 3 Signs, tells us positively, that these 3 months March, April and May are the Only Season one can collect, with utility, this celestial first matter, called Light of Life, or vivifying Light, which is drawn from the Rays of Sun and Moon, by assistance of nature, and by admirable means and an industrious yet very simple and natural process.

Behind the flying Dragon is figured another Mocker, and behind him a Dog sitting, and on the Dog sits a Bird.

This mocker signifies such men as deride the hermetick Science and despise the Operations of true Philosophers, whom they think out of their Senses, whilst they are themselves totally in the dark.

The Figure of the Dog, represents the body or the ☿ of the universal matter, faithful and obedient to the artist that knows to work it, and the Bird signifies the ☿ of that same matter, placed thereon; This matter is commonly

known

Known by the names of ☿ and ☽; the ☉ as a third and as a medium of union, and inseparable from the two, being comprehended therein, which two are Body and ☊.

In the second Division of this portico, on the left hand side, quite high upwards is the Sign of ♋ in the Room of the Lion ♌ placed on the opposite Side. On the same Line of ♋ appear the Signs of the ♍, ♎ and ♏, all 4 within the Limits of the Sculptures.

Afterwards we see ♐ and ♑ placed beyond those Limits.

By the ♋ thus placed the highest of all, we are told that the Lunar Matter has been very abundant; but that abundance is not so great now, on account of the Pleyades, which are humid Constellations, leaving us.

The ♍, ♎ and ♏ are the last degrees of Heat for the Coction of the philosophic work: Because in Autumn Fruit is ripened whilst the Sun is in ♐ and ♑, which Signs are placed beyond the Sculptures. This proves the Cold and dryness, and that these qualities, conceived by the mind, are invisibles externally in the Subject of our Magistery.

/: this Fruit means the medicine :/

On the Right and left Side, beyond these 12

Signs

Signs of the Zodiac, representing the Course of the year, are seen four Figures, denoting the four Seasons, Winter, Spring, Summer and autumn.

By the 4 Seasons the Philosopher has given us to understand, that the philosophic Matter must be Kept in the athanor or Furnace during a twelve months and longer, which are 10 philosophical Months, in a Gentle and Soft degree of heat, in the Beginning, and a little stronger towards the End; never the less Linear, that is gradual, as if it were for tinging and ripening Fruit by the Sun, which Fruit is gathered in Spring, Summer and autumn.

By which time the artist obtains the White Medicine, which if he carries as far as the Citrine Colour, is then the Lunar universal Medicine. /: Rs. alba :/ : in 10 phil: months :/

or he may continue the Digestion, without Interruption, until he sees perfect Redness, which proceeds from the White and produces the Solar universal and Sovereign Medicine, whereof the Wise men have Spoken. R. rubra :/

Under

under the 8 large figures of the same portico, whereof there are 4 on each side, quite low down, are represented the true Operations belonging to the process of making the universal Medicine, which the Curious Lover of this Science may explain or get explained, but ought never to commit it on paper in Writing.

Central Portico.

6 figures are seen on the middle or Central portico on the right side.

1. The first represents an Eagle.
2. The second a Caduceus Rod, with 2 Serpents creeping or twisting round it.
3. a Phœnix burning itself.
4. a Lion.
5. a man holding a Cup or Goblet, wherein he receives some thing from the A.
6. four Lines forming a Cross, where we observe on one side of the transversal Line a Tear or small Flame, and on the same Line opposite is seen a Cup or Goblet, in this manner:

desireable Treasure.

Salomons proverbs Ch: 21. vs: 21.

These

these Figures and repeat what has been indicated before by other Emblems, which are inexhaustible on account of the small trouble and simplicity of the Work and matter. This nevertheless only discovers itself to a true Philosopher, and not to ignorant Sophisters, let them take what paines they will, because this Science is exalted by Divine Gift, & given to none but such as are meeke and of an humble Spirit.

The Eagle signifies the universal Spirit of the World, which is the Bird of Hermes or the perpetual Motion of the Philosophers.

The Red Lion & the Green Lion signifie Gold, because it, means that the Stone is composed of two Substances, although taken from the same body, and extracted from the same Root.

These two Substances nevertheless seem to be contrary to each other, the one being white, and the other dry, the one yeelds the other veil.

And they cannot enter in Essence into Equality because either by violence they produce from one principle, and they are in reality only One.

The Phenix burns in its own body, and is renewed from its own ashes, so that these two Substances are One, after having been put into the philosophical Egg or Aquaster, & sit on the Furnace, *

* The Furnace, of which the ancient have not always used the same, will find a place here, which do as well as any:

do

to cause a Reaction one on the other, which continued a long time, fighting terrible against each other before they embrace one another and unite peaceably: The Waves of the philosophical Ocean are agitated many months by the Ebb and Flow before a perfect Calm and harmony succeeds.

The Labour is very great before these two Substances are finally reduced into a ☿ or incombustible ☿. This can not be done until after the preternal Humidity has been consumed or dried up, by the great activity of the internal Heat and dryness of the corporeal Substance of the O of nature; and that the whole Compound is become equally alike.

Multiplication

After these philosophical Calcinations, this Wonderful ☿ the true Phœnix of the Wise, because there is no other phœnix in the World but this, being deprived even of its Virginal Moisture: the whole Humidity dies thereon and is regenerated from its own ashes: i.e. from its own first principle: and may there be continued to die and to regenerate as often as it may please a well experienced Artist.

The Ram signifies the Spring Season, when you ought to collect the first matter, because during that Time of Natural Effervescence, the fiery humidity of the universal ☉ begins to ascend from the Earth to heaven, and to descend

from

from Heaven to the Earth, more copiously than at any other time of the Year.

/: This is true in regard to France and other Countries Situate to the Northward of the Equator, but in those Countries Situated to the Southward of the Line, such as the Cape of good Hope, Islands Mauritius and Bourbon, the Case must be exactly the Reverse, as their Spring begins in the middle of September. :/

5/ The man who holds the Cup or Goblet, wherein he receives Something from the Heavens or from the Sky, demonstrates that we ought to know and understand what the Magnet is which is made by man, which has the power to attract from the heavens, from the Sun and the Moon by its magnetic Vertue, the universal invisible Air, enclosed within the purest Ethereal Humidity, which is a quint Essential Influence, in Order to make from these two principles a Third Substance partaking of both, containing indivisibly the universal ☿, ☽ and ☉, which all Three are congealed in the Centre of all Things.

6/ The Cross, where on the horizontal Line we see a Tear or Flame and a Cup, Signifies Elementated Nature here below, that is, the 4 Elements crossing Each other, figured by the 4 Lines.

ions. Which it is by means of the 4 Elements that the Celestial powers descend and insinuate themselves constantly into all bodies.

The perpendicular ~~Signe~~ Line signifies the Celestial ☿. The horizontal Line denotes ☽ and ☿. The Jear or Flame signifies the Luminary of the ☥ the ☉. Viz ☿: because it is a subtil ☉ placed on the same Line which denotes ☿ and ☿, must be received into the Cup or Goblet, which signifies the receiving Vessel, when you collect it.

It ought not to be collected in low Valleys, although it is every where, but in places which are elevated in the Air, where it will never be collected in a sufficient quantity, if you have not the knowledge of the Physical and Philosophical Magnet.

Near the Door on the right hand are represented the figures of 5 prudent Virgins, holding up their Cups or Goblets towards the Sky, wherein they receive what is poured into them by a hand coming out of the Clouds.

Under these Virgins are represented the genuine alchemical and philosophical Operations.

These 5 prudent Virgins denote the true alchemical Philosophers, Friends to nature, which, having knowledge of the only matter,

which

Mercurial Nature matter use of which Mercurie with in
the Department of Nature animal, Vegetable
and Mineral, receive from the heavens this Self,
same and very matter in convenient Vessels.
I: Gruber says that all things can be reduced into
a Circle ☉ the Four Vegetable and animal Departments;
We know that the first Corporification of the one
universal Nature is in Sea ☿ and ☉, might then
a Concentrated matter of, or of Sea ☿, or of ☉
not be the magnet we intended? to attract
the celestial Influence from the moon and Stars?
Let us consider attentively what the honest and
well meaning Abbot Rousseau tells us, and
compare it with this Work of Guilielmus
Parisiensis, and We may, if God permitted
discover the meaning of the very ancient
process. :/

They work physically and naturally and after having
the philosophical universal ☿, or universal ☽ dissolved,
or the ☉ of Nature, containing its own ☿, united according
as Nature requires it, they boil it in the Athanor
and make thereof the Arabic Elixir.

On the left side of the Circle parties appear the figures
of the Virgins, but foolish ones, as they hold
their Cups or Goblets turned downwards, towards
the ground as if they could or would not receive
the Divine Matter, presented to them by Nature,

and

and which matter is so abundant, that after having largely sufficed to the whole universe, there still remains more than what has been employed. /because it is omnipresent, consequently can never be expended:/

"This universal matter is distributed at all times, and incessantly, by the Will of the Omnipotent God, to "Whom be praise and thanks for ever".

By the foolish virgins holding their goblets downwards, are represented the perverse and false operations and processes of Sophisters, of ignorant and despairing artists, as well as of pitiful Quacks, who despise the Study of good Books, and for that reason they cannot obtain the knowledge of the genuine matter, although they carry it constantly with them, within them about them and under their Feet, and draw it in, constantly, with their Breath. /in the Character of a subtle O:/

"Truly this matter is so common, and of so vile a price, that the poor man possesses as much of it as the rich, and it is nevertheless so precious, that no one can do without it, because we cannot be, live nor move without it.

All what I have observed on this treble portico is Wonderful, but it is a Sealed

Letter

letters; the Figures are Enigmas and hieroglyphicks full of mystery for the Ignorant, and Weighty for the learned! It is for the sake of Students of our art that I have given this Explication.

I have never been able to trace the name of Stein that built this Wonderful Structure, but it is certain that the learned and pious Bishop of Paris Guilielmus parisiensis built the portico and placed those hieroglyphic figures above and all round it.

A profound knowledge has been admired with reason by the philosophers of his time and particularly by Bernhard de Count of Treves, who corresponded with him.

It is certain that both these men were possessors of the Magestery of the Wise.

as it has pleased Divine Providence to grant me some Light and Knowledge of Hermetical philosophy, I have studied and laboured much, and have made many fine Experiments, and thereby have at last found and obtained the Key which is Double in Essence, to open therewith the Sanctuary of the Wise, or rather of Wise Nature.

Therefore I am able to explain the parabolic and enigmatical Writings of ancient and

modern

modern philosophers with faith and Truth, and
I have here clearly unfolded the Enigmas and
hieroglyphics of this treble portico.

I have done it with a good meaning, to please
the learned Lovers of our Divine Art, and to
excite the Curiosity of new Candidates, aspiring
to the Knowledge of Natural Hermetic Science!
may God be praised and glorified for ever
Amen!

Finis.

THE MINERAL GLUTEN

or

Double Mercury of the Philosophers,

The Long and Short way for obtaining The Universal Tincture

By Dorothea Juliana Wallachin
a female Adept.
Leipzig. 1705.

Translated from the German
by S. B.

Contents.

Gradating animated butter of ♁ .....
Gradating ♈ .....
Process with the preceding for a ℞ .....
Use of gradating oils .....
Silver thereby transmuted into ☉ .....
Transmutation of ☽ into ☉ per viam siccam
Another process upon ☽ .....
A process with ♓♓ and the gradating
animated butter of ♁ to obtain a
binging power .....

On the Mineral Gluten or Double ☿ of Philosophers, for the Universal Tincture.

The author says, (p. 103),

Common Butter of Antimony made of ☿r corrosive and ♁ performs little or nothing upon ☽ because it contains only the ☿ of ♁, with a small portion of its most volatile ☤: its fixed tinging ☤ remains behind in the ☉ when you make your Butter.

But proceed in the following manner:

A Gradating Animated Butter.*

After you have rectified your But. ♁ii which is clear and transparent, dissolve therein its own ☉, by a gentle digestion. Then distil it over pr. glass retort buried deep in sand, and it will come over yellow. — Or dissolve the ☉ in your rectified butr. by digestion, and without distilling it over pr. ☽ pour this yellow solution into a well subtilised Crocus martis, previously dissolved in

* This But. ♁ is the Sophic ☿ of Artephius, Flamel, Dionisius Zacharias &c. — Compare this with Tugels process. Wallachius seems to have used the ☿☿♁ & therefore had no ☿☿ of ♁: Tugel used crude ♁ and therefore had a ☿☿. S.B.

in the first clear and transparent will rectifie
Butr. ♃; which will give you a deeply tinged Sap.
from colourless Solution digest Kis. 2 tinged Butyrums
2 or 3 days over a Lamp in a gentle Heat.

Now pour the whole into a tubulated glass ♁
when Curry entirely in the ∴ now distil and Cohe.
Cate what is come over until you have obtained
a deeply tinged ☉ Coloured Butyrum.

This is truly a Sophic ☿ animated by the fixt ☿
of ♃ and of ♂, and is a true gradating ♀ for ☽.

(according to Urbigerus Glauber &c such an animated Butyr. can be digested per se, and becomes the ☿ or Lap: philos.)

further

distil V from Lap Calaminaris from aix la Chapelle
3 or 4 times, until it comes over tinged like ☉.
This is a gradator V; if you dissolve fine ☽ in this
V a black ☿ falls, which proves to be good ☉.

In this gradator V dissolve good ☿r corros: as
much as it will dissolve and no more; distil this
Solution pr. glass ♁, the V comes over and leaves
the Sol: ☿ from the Calamine with the ☿r; do this
in a gentle Heat in ∴; repeat this distillation
8 or 10 times cohobating the V back upon the ☿r,
until the ☿r remains behind like a ☉ coloured ♀,
which when cold shoots into ☉ coloured crystals.

Pour rectif: ☉ upon this, and distil it from
it in a gentle heat until the yellow Crystals are
fixed, and flow without smoking.

Dissolve the yellow fixt ☿r in the first trial Grada-

ting

long ☉ and distil gently up and down, until it is become a blood-red fixt ☉.

or coagulate it by digestion until it is the same.

use.

This fixt ☉ is a Sp. and must be melted with ☉ in a ☾, and then projected upon ☽ in fusion.

This fixt ☉ yields more ☉ than you would dare to expect from a particular medicine, independ! of the Stone. ——

If you digest ☽ in damus or in filtering in the above gradating ☉, the ☽ is transmuted gradually into fixt ☉, but requires time

Note

p:104 The method to make use of gradating Oils.

It is not necessary first the gradating Oil should dissolve your ☽.

As soon as fine ☽ is dissolved in good ♀, observe it use no more ♀ in the solution than is necessary then pour your ☽ solution into the gradating ☉ and the ☽ is precipitated to the bottom, and the ♀ taken as much of the solut. as it can hold, and no more.

Now you leave the ☽ in the gradating ☉ 30 or 40 d. and the ☽ is exalted from day to day, more

and

and more the Heat must Hard & gentle decoction
and must be Stirr'd once a Day; the Glass must
be kept shut to keep the Sp. Within.

When I see some the Gradeley ☌ off carefully
from the Sediment, and congeale to Drops or
Ice, it stand until a day when a more perfective
at the End, although it costs more time.

The D in the gradeley ☌ becomes black white
yellow and at last Red* when you see this it is
totally converted into pure ☉, if your gradeley
☌ is duly prepared.

* Could this red powder be dissolved w/ ☿ and multiplied?

You may pour new gradeley ☌ on the D se-
parated & you find that it will not Col Rd.
Especially you melt it with Borax and
a Covering of powdered White glass.

N.B. To gradate D into ☉ by a partial
Transmutation
per Viam Siccam.

Take first an Extraction by V. from lingering Mineral
or Metallic Subjects, such as Calamine from Mr
la Chapelle, Lapis Hamatites Hungar: & com
Procure ☉ ☿ ☾ as it can be had make a Gradeley ☌
V. when all the Sp. are extracted, calcine the ☉
and extract the pulv. with Aqua Vitæ ☌ which ☉

part

put into the tinged ☿.

Evaporate the ☿ and observe as soon as it begins to thicken, that you stirr it continually with a glass stick, and you will obtain a dry tinging ♯.

Take 1 ℥ of this gradating ♯ and mix it with 2 ℥ of glass of ℏ, which glass must be made of 2 ℥ of Minium and 1 ℥ of Calcined and extinguished White Flint pebbles; this glass of ℏ must be melted in a strong Δ.

Having now mixed 1 ℥ of your gradat. ♯ with 2 ℥ of the above ℏ glass finely powdered, you put 2 ℥ of fine Copelled ☽ in a good new ☾, and let it melt, then immediately proceed upon your ☽ in fusion 2 ℥ or ⅔ of the mixed ♯, i.e. the gradat ♯ 1 part and ℥ glass 2 parts, and let it melt or flow thinly 3 or 4 hours, then throw into the ☾ 1 ℥ of filings of ♂, in order to fix the ☽, and give now a strong heat to let it flow for one hour more; then let the Δ go out.

Break the ☽ off from the glass, put the ☽ into a new ☾, and the same glass beat to a coarse powder upon the ☽ will require 2 or 3 ℥, and then fix it again as before with 1 ℥ filings of ♂, whilst you throw in the filings it must flow

very

then, and the feline must be made very hot first. Repeat this a 3d time, and the D will each time encrease in Weight, and gain more ☉ atomes; then you must coped the D ♃ in the Test, with ☿.

after your ♃ is pure, let it be drawn thin at the flatning mill, or by a hamer on a clean anvil; dissolve it in ☿, which will dissolve the D and keep it suspended, whilst the ☉ falls to the bottom in the form of a black ♒.

If the ☿ will not touch it, it is a Sign that it contains too much ☉ for the ☿, because according to the predominating metal the menstruum must be taken.

p: 105. Another proceys upon D.

Take Crocus ♃, Crocus ♂, Granates calcined with ♃, Red Talk, yellow calcined ♁, humar: ♂ āā, suppose we say āā ℔ an ℥, is 3 ℥, then take 4 times as much Sea ☽, is 12 ℥, and as much Nature ♃, i.e. 12 ℥; mix all these Ingred: in ♒, press them hard into a large ☾, and keep it 16 hours in the △, glowing continually, yet not to excite the △ by the Heat, the ☾ carefully covered, that the ♃ may not burn out in an open flame. [illegible] in warm ☿, and boil the mass, to get the ☽ from it. When it is cold, pour the ☿ from the sediment, which

dry

dry on a ☉ heat in a Room. The ☿ Lye, which you have poured off from the mass must be filtred and evaporated to about half the quantity.

The dry mass must be dissolved in a Vessel of Rain Water and there remains a Colour in the ♂

Then powr all these Liquors gradually into the compound Lye and mix with a glass rod.

Now evaporate the whole in a China Bason on a ☉ heat, with a pretty strong heat at the latter End of the Evaporation, until there remains a dry Singing Green Sal Enigum.

I confer your mss: de Salibus Enigus

Powder this mass and mix it with ¼ a Grain ☿ in powder. This is a singing and fixing Cementing Medecine.

Take fine ☽ and this ♂ ää in Weight and lay S. S. S in a roomy ☿, the ♂ at the Bottom and Tops, and a Singers thick glass in fine ♂ on the Top of all, and room left that the glass may not boil over two last Luts a Lid on the ☿ with a Small hole in the middle. Now Cement the ☿ with a Cementing Δ, which increase gradually every 2 or 3 hours during 10 or 12 hours, covering the ☿ with Coals during the last 4 hours.

Then let the mass cool and beat the ☽ ☿ from the Scoria, but if there should be no or little ☿, you must mel. the whole by the blast, and precipitate the mass with filings of ♂, heated.

healed, and the ☽ will sink to the bottom.

Copel this ☽ ☿ until it remains pure on the Test.

Then pass the ☽ through the Cylinders of the flatning mill, until it is as thin as a Card. Cut this small with Cizars and dissolve the Shreds in ☿, and the ☉ will be fixed in a blaish ♂. Before I became possessed of greater Things I have done this and often had half my ☉ converted into fine ☉, and sometimes the whole quantity was Luna fixa, and the ☿ would not dissolve a Single atome of it.

3. Your cement copelled ☽ with Sea-☉ and ♆ vus: S. S. S. 12 hours, approaching and augmenting your Δ gradually, the ☽ becomes ☽ fixa, by the Power of the Sea ☉ and ♆ vus; But this my Way is infinitely Superior, because here we have previously prepared a tinged and lingering Aeons Sal Enixum which does infinitely more than Sea ☉ alone; but it is difficult to cement rightly, I have often failed, when I nevertheless took infinite pains to attend the Δ.

NB:

p: 112. Out of Friendship alone, I will shew you Something praisable, that I have done formerly with Cinnabar. ☿☿.

Take well sublimed arlific: ☿☿, which has been made of 2 p: of ♄ and 1 p: of ☿, and is of a fine Colour;

buy your ☽ in pieces and not in ♁, or take native ☽☽
grind it to a Subtil ♁ your self. put it in a ☿ a ♂
Body, which must be coated on the bottom with Strong
tough Loam. pour Strong recify: ♀ of ☉ upon the ☽☽,
so as to cover it an Inch high; now set it in digestion
either in horse dung or in a heat equal to it, about
150 degr: by Fahrenheit. Let it stand 3 or 4 weeks.

Then evaporate the ♀ of ☉ in a ∴ heat, under
a Chimney, the iron Capel being placed over the △ hole
of your wind furnace; it requires a Strong heat, before
you can get it dry. It is difficult to get it loose
from the glass. to save a ☿ a s you may evaporate
it in a China Bason.

put your dry mass, rubbed to ♁, whilst hot, into
a high clean and dry glass body, and pour upon it
your animated bud: of ♂ or ☿ radating ♀ which I
taught you before, and it will dissolve the mass
in ♁ gradually. pour as much of your ☿ radating
animated bud: upon it, as is sufficient to dissolve
the massa.

Now place it in a ∴ heat in digestion under
the Chimney and begin with a gentle heat, which
increase gradually, it must remain hot ☉ and ☾
and continue your △, until it becomes dry and
the matter will flow and melt into a fixt Stone.
this is a Smale Tincture.

It can likewise be done by distillation and Co.
Sublation in a glass coated ☽ pouring back what
is come over, until the remaining dry massa flows
into

to a fixt fusible garnet coloured stone. This method per ☉ is slower and more troublesome, but the result is the greater if it tinges more!

This fusible stone mixed with pars cum parte i.e. 1 ℥ of the stone, 1 ℥ of fine ☉ and 1 ℥ of fine silver; melt all together under the glassy seal of Hermes, 2 or 3 hours and the whole will turn out to be good ☉.

The above stone tinges its own weight i.e. 1 part of ☽ into fine ☉ — the ☉ being only added to protect the new generated tender ☉.

There is more behind this than I mention here. I have sometimes tinged 2 parts of silver with one part of my fixed fusible stone. If the new gold becomes brittle it is a sign that it can bear more ☽.

Finis.

THE MYSTERIES, CONTAINED IN SENDIVOGIUS ON THE GENERATION OF METALS EXPLAINED.

Copied from a MS.

The following pages were transcribed from a M.S. which had this title "The Mysteries contained in Sandivogius on the generation of Metals Explained, communicated in a letter to a friend, by Theophrastus Paracelsus, Providentially obtained by Ebenezer Sibly M.D. 1789." But Theophrastus could not be the author, for he died in 1541 and Sendivogius was born about the year 1566. The idea of Theophrastus being the author was probably a blunder of Sibly: nor could Sibly himself be the author; for he had inserted part of the commentary on the 11th & 12th Treatises in that on the Dialogue between Mercury, Alchymist and Nature, probably from a leaf

of the original having got loose and
been slipt into a wrong part, though
he might have seen the derangement
from the figures on the margin,
which refer to the pages and lines in
the 1st to Edition of Sendivogius's "New
Light of Alchymie" Printed by Richard
Cotes 1650

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SENDIVOGIUS EXPLAINED.

Treatise 1

1/3 The antients studied Nature most, but we study speculations where many of their inventions are lost.

2/3 The way of Nature is to proceed with its whole appetite from rude beginnings by mediums to the appointed perfection, and to acquire the best estate as the end of its motion.

31 Innumerable new things found out by the antients are falsely boasted of by the Hermetic Professors

$\frac{3}{22}$ Nature is one treee and simple proceeding from God as from its beginning and end, joined with a certain spirit the mediate beginning of its natural things.

$\frac{4}{2}$ Nature is destributed and divided into 4 places of the Elements in which she operates all natural things, so as things themselves or their eſpences lie hid under shadows cloathed with certain sensible elemental coverings for nature is profitable and able and apt for all things.

16 Agents are to be joined to disposed determinated and Homogeneal Patients.

26 What the searcher after nature should be.

5 The intention of the Hermetic art posits Nature determinated into Gold but general Nature into coagulated Mercury or in the star of Mars and Venus and in common Mercury impregnated therewith.

Treatise 2.

13 The first care must be in disposing the seed of Gold or the special Nature, for the general Nature is diffused through all things.

23 One Nature produceth diverse things because it blows the seed in the Elements doing what it hath designed and is able to effect.

6/14 Seed is that which is constituted by God for procreation of its like by Nature.

20 Metals are made in the Earth by the circulation of a spiritous matter hot and humid, like to the Element of the Stars, contained in the Body of the Genitive or Matrix, which hath a Magnetick power of attracting from others: so Mercury attenuated with the star of Mars and Venus

extracts the Tincture from dissolved Gold, which must be reduced into a vapour by the spirit of Mercury, elevated from its Body, and circulated with the Star of Mars and Venus; and the Gold in the bottom is called the emptie and scittes Earth which attracts to itself the soul as the Loadstone does Iron; also the soul doth desire to return to its own Body. By the circulation rarified and rendered more Noble and by the Elementary qualities exagitated and united to the sperm as an Apple containing Seed multiplicable to infinitely. This Nature is exposed to the sight; yet the Elements generate not the

soul of the seed, but that was first created and afterwards propagated and enlarged by Nature.

7/1 God hath infused into every thing its own seed according to species, not places see pages 15. 11. 22 this effected by power of the seed mixed.

26 With the Beastial not by the power of the place, for the whole species is not changed but somwhat of the humani is left as by example is proved.

8/4 And often having a mixt Species.

17 To understand the following Treatise it is requisite to know that all Metals and many Minerals have Antimony for their first matter or nearest principle, to which always cleaves ... outward Sulphur that hinders it from being Metal, which being artificially separated the inward Kernal is most pure coagulated Mercury, commonly called the Regulus of Antimony: there is also Sulphur in Mercury by means of which it is precipitated into powder. In Gold and Silver it is pure, fixed; and in all Metals coagulated but in Mercury coagulable; and with it perfect Metals are so strongly

united that antiquity thought Sulphur and Mercury to be all one, but latter days have found that by the spirit of salt it may be separated into the form of a coloured Metallic Oil, that Mercury then being void of all sulphur but what is radical cannot be fixed by fire or corrosives but this Mercury thus drawn out of the Bodies hath as many cold superfluities as common Mercury, and also a special form and qualities from the Metals from which it was extracted which makes it more remote from our Mercury than the common Mercury is; therefore there is but one only moisture which

can be applied to the Philosophers work, that is not drawn from any thing Natural but from an artificial compounded substance, which is the Star of Mars and Venus; which is the first artificial principle in which the salt of Nature abounds, out of which is drawn the second principle, the Mercury of Nature or of Philosophers. Neither of these matters are yet perfect nor wholly imperfect and therefore called their unripe gold and may be artificially exalted, which that cannot be that is wholly perfect and therefore the Philosophers say their gold and Mercury is not common dead gold but

Living, because they Draw only the pure Venus which is scarce a third part of the whole, for the dross and burning black sulpher of the body comes away with the dregs of the Mercury. Thus of the common is made the Philosophical Hermaphodite which will congeal itself and dissolve their bodies. For the spirituality of the Star of Mars and Venus do purge and purify the Matrix of Mercury, or Gold in which it is sown, breathing it cast forth much salt water, that is dross of Gold; thus both are as if were revived and far different from the Vulgar.

Treatise the 3d

9/3 The first matter of mettals is a twofold Mercury or a humedity mixed with hot air in the form of salt Water adhering to things pure and defiled, It is governed in Mercury or the Philosophers sea by the influence of Gold and the star of Mars and Venus; for the dry heat of these is called Sulpher or the Earth of sulpher, which is one matter of life and vertue of salt, fire, Nature and Mettals. The Bodies place, centre or ~~place~~ point, or 8200 part of the seed, and an unresolvable spark of its own desolved body, whence arrise

a flame a Prolific power. The whole grain is sown yet the sprout only produces the herb which at first is scarce discernable; and if the sprout was taken out the grain would dye in a moment. So it is with the body of the Star of Mars and Venus: the sementitia spirit that is in it is scarce a third part of the whole: the remainder is of no value — yet all is joined in the composition and the corporeal part of the Star of Mars and Venus comes away with the dross of the Mercury in which it is sown, making it cast forth abundance of filthy earth and thick raw water, which may be christallised by boiling it to a

thin, and being cold thou wilt find the Raw salt of Mercury good for nothing at first to discover the heterogenties of Mercury in a generative way between Male and Female of the same kind, between which there is a fermentive virtue that will effect what no other thing in the world can do. By it Water becomes Plants, Animals and Minerals, now worths ever out of Mind: therefore the Star of Mars and Venus seperates from the Mercury a black earth that burns and a Raw salt melting in fire, But the remainder is sharpened with the spirit of Life and invisible Sulphur doth Visibly work.

10. Vulgar Dead Metals are revived by the ☿ of Philosophers coagulated and common Mercury impregnated with the sulpher.

19 The Life of Metals is sulpher Fixe and Prolifick principle in an exceeding small invesolvable Mass.

Treatise the Fourth

11 Mars Venus and Gold are to be mollified with antimony and Mercury which is every where to be had.

Where Nature ends there art
12/6 begins, in softening the hard metals.

12/19 There is only seed to be had of the Star of Mars and Venus, or Mercury coagulated with Antimony, Iron, Copper and the Mercury of Philosophers; and, lastly, fermented with the Mercury of Gold. These 3 Sulphers make first Silver, afterwards Gold; because the seed is the same.

12 The Play of children the worth
26 of Women is decoction by Fire, the utmost degree of which is, that the matter be stirring up and hourly circulated, without fear of breaking the Glass, which must be strong and well luted. But the internal decoction is an Invisible and ~~inv~~

and invensible worth, continually advancing more and more, being known only to God and ruled by the fine of Nature: of which progress man is Ignorant, for the Metereal visibly substance may be sublimed by the action of the outward heat. Yet the spiritual soul which hath no Dimentions is always in that which remains in the bottom as in that which ascends; for it is everywhere at the same time, and confined to no place of the vessel, the Sphere of its activity, in which the matter is bound. Hence each artist describes what he fancies in the Glass, yet no colours are Essential and perma-

ment except Black, White and red, the residue proceeding only from fire painting and fashioning all things casually in the small moisture of these dry vapours, the workman need take but little care.

12 The External heat acts upon the internal.

13 From the centre to the circumferance whereon the matter is purified;

Take 1 part of Gold to 3 parts of the Star of Mars and Venus and put it to 4 parts of Mercury 7 times poured on and digested with the Star, and about the end

of 3 weeks the Soul of the Mercury ascends with the Soul of the dissolved Gold; (Luna) then the mixture called Moon or Deanna grows Vegitably and hath a pure green colour, which it retains longer than any other colour except the Black. The doves of Venus being 7 weeks longer circulated they then dye and turn into black powder, moving or rising no more; but here our author describes the second Greenness, which after 3 Months blackness appear, and is more lively and continues also longest; for from the 11th December to the 10th of March is the Philosophic Winter, but afterwards when the

Blackness is past and the ele-
ments begin again to sublime
and seperate then spry star flow-
ers appear. The unctuous vapours
being mixed with the Earth, and
water, called Magnesia, drawing
the airy Mercury of its own kind
giving life to all things by means
of the Gold and Silver in which
are the influences of Antimony,
Iron and Copper, for Nature is
never Idle.

Treatise the Fifth

The beginning of a Chymical
Action: the Water of Mars Sa-
turn Venus and Gold must
be congealed, by fire, into a lime.

Lune

tune with which join the spirit,
or Mercury impregnated with
the Star of Mars and Venus. Se-
parate it that the Water may
putrify, as a Grain; after having
cast away the feces the spirit
must again be elevated from
the profound blackness of the earth
into Water, where it becomes a
golden branch unlike its own
Tree, or a Star unlike its gen-
itors. Sow into the body of Gold
and of the Star of Mars and Venus
or Silver, the Sperm which in
them putrifies and is clarified
into the same clearness: from
the water of them, or the Mercury
of Philosophers, ariseth a Sulphu
reous spirit or Blackness, then

again both are joined and made one excepting a small portion which is the seed and centree of the line of Nature.

Such passages often Philosophers use when they speak of preparing their Mercury; and this they do only to deceive the simple, confounding their opperations preposterously, fearing their art should prove contemptible even to fools if it was plainly set down, and because their works are truely natural. They take the liberty to confound the Philosophic work which is the Star of Mars and Venus 7 times cohobated with Mercury untill it become a fiery Water with that, so they may keep

the simple in ignorance concerning their true vinegar or crude white sulphur which being unknown their labour is wholly lost.

To continually digest and circulate Gold with moderate heat with thrice so much of the sulphurous water, and the ferment which comes between the compounded body of the Star of Mars and Venus, and Mercury will kill and regenerate the Gold which no other thing in the world can do, and this is the work of Nature till the white sulphur is finished. And if before the 13 of July, beginning from the 11th December, the Glass be cold or opened, the fine life or soul of the sulphur is killed, yet not one grain of the Metal is lost.

Treatise the Sixth

17/11 The Star of Mars and Venus is air or an humid vapour congealed, which must be resolved by the warm vapour of Mercury.

16. The Star of Mars and Venus is a mineral body. Mercury impregnates therewith is a vegetable spirit and gold is the soul. Also in the worm it is at first mineral, but when it waxeth green it is vegetable and when it becomes white or red it is an Animal ☿

18/14 The sperm is an other thing than
18 the seed.

18/19 Of Antimony Mars Venus and Mercury, as of elements, the seed is made when they are dissolved by heat.

20 Minerals are propagated by seed, because as growing things are in the superfices of the Earth so are they in the Earth. See Page 105. 161 38. 2944 and epistle in Ripley's works Page 119

19/2 Vegitables exceed not Minerals.

20/21 Metals grow, are augmented, are not barren: the living Male is Gold Melted with twice or thrice so much of the Star of Mars and Venus: the living Female is 4 times as much Mercury impregnated with the Star of Mars and Venus. 3 of them into

a fire, ist conception be made by the operation of Nature first constituting the seed, then reducing it from potency into act and multiplying in virtue

20/32 The artificer must only separate the subtle from the gross faeces and place the fruitful seed in its due place. Of this one is made two sulphurs, that is a white and a red. These being dissolved with the Philosophers mercury & fermented with gold and silver one is made of the two and then you have completed your elixir, in which are the virtues of the celestial luminaries. This being fixed and dissolved with volatile mercury of 2 become 1 stone

21/28

21/16 God alone can of one create one: it is sufficient for Philosophers of male ♂ female, ♀ ♂ ☿, volatile ♂ fixed, to create one ☿; that is to say of ☉ ♂ thrice as much of the Philosophers ☿. — Page 22.

Treatise Seventh.

23/6 Nature makes but one minister. 23/28

22/2 Divers minerals and all metals have Antimony for their next matter and root, to which there is always cleaving fast a coagulated external sulphur, scharable from the inward kernel of mercury. This sulphur is ~~not~~ wanting in common mercury, which makes it coagulable. In other metals it is coagulated: in the perfect metals it is pure, in the imperfect less pure.

and in Mercury it causeth precipitation with want and with perfect Metals it is so fast linked that antiquity esteemed it all one with Mercury, as is said Page. 8.

This is the Star of Mars, and ~~Venus~~ when melted with an equal quantity of Venus and then 7 times purged and purified with Mercury - is then the Philosophic Mercury drawn out of the Veins of Gold and Silver. for the Philosophic Mercury in its purity weight and incombustibility is flying Gold, but the Philosophic Body or Star of Mars and Venus, in its purity, is called their Silver, being far more pure then the imperfect Metals; and also its Sulphur as the sulphur of Gold: not that

indeed it is silver, for it abides not in the fire so well as common Mercury, but in such a fire as it can endure it abides longer then. out of which silver, being compounded with Gold and Mercury of Philosophers (see page 13), there proceeds a fermentive specifying odour that begets an offspring 1000 times more noble than it self: but if you use salts with this compound body you shall have the Mercury far more worth then the Body, its sulphur being seperated but not exalted by the violent way of salts.

Take the finest Gold, mix it with thrice so much Philosophers Mercury 7 times amalgamated, putrified with the star of Mars and Venus, that is

their Invisible fire, for it is the Water. The Mercury is the active mineral fire or Sulphur, for being made by heat incessantly to play too and fro, in few days blackness will appear. Thus between the fire which is in the Gold and the fire of Nature in the Mercury there is stirred up a fire partly of the one and partly of the other, for it partakes of both; and by the two fires thus united into one is produced corruption, humiliation, glorification and perfection, for Mercury contains an unactive Dead Sulphur which being quickened and Multiplied with the living Sulphur of the Star of Mars and Ven- us then you will find the Salt of Nature by which is to be shav-

pened the Lunary bath or Water in which Gold will set and rise, Only this Mercury hath a Celestial power which it receives not so much from the compounded body of the Star of Mars and Venus as from the fermenting virtue which proceeds from the compound of both; that is to say the body of Mercury, for both putrify and correct each other, whence is produced a wonderfull creative

22 This sulphurous Mercury marry with Gold and you shall have 2 sulphurs and 2 Mercuries of one kind whose father is Gold and their Mother the Moon. He carries his Mercury and she her sulphur in their bellies or centers. In this fire is no

sublimation or exaltation because the fire, life soul and spirit are not subject to corporeal dimensions, acting in the body and being as fully and totally in each part as in the whole body, being a celestial uniform virtue till the mind & its operations being come to perfect rest; for the mineral love is in all the parts alike.

All our work therefore is only to circulate the body continually till the virtue and fire of the sulphur be multiplied.

Treatise the Eighth.

To understand this treatise know that the author intends you should melt by spoonfulls the powder of antimony, tartar and nitre in a hot crucible. Then shake it that the regulus may fall to the bottom, which freed from its dross shines like an after lead's depulsion. Then melt it 3 times with half so much iron, still freeing it from its dregs: then you will have the star of ♄, which melt with as much ☿ till both are catched in a fine net & you have the Philosophers flying gold and star of venus; of which take one ounce & digest it with 4 or 5 ounces of mercury in a bath, for 24 hours, then grind it in a marble mortar

till it comes to a red fixt that vanishs in a black burning sulphur, which must be cleansed away with spring water, often changed in a wooden dish. Then dry it. This do seven times, or until no blackness but the purple star of Jupiter rise[illegible].

See page 52 of this book.

The black clouds of Saturn being dispersed, his affinity with silver, tin with mercury, mars with venus you will then see that gold in the midst & centre of them all to be most precious treasure. Mercury is the metal, water, matter and calybs which conserves the residue, only the radical moisture of Gold & silver being able to resist it, and then

are much bettered by it; for
after eleven months coniulation
with gold, the gold sends forth
its seed being weakened almost
to death. The chalybs then
conceives a sulphur more
pretious than gold: and when
this is white or red sulphur it
is divided and the one moiety,
before it is cold, maisted with
the other disolved in warmed
mercury. Then doth the seed
that is newly brought forth
purify its own matrix & make
it an hundred times more fit
to produce the fruit, which is
gold and health.

26/2

Document of the Practice.
Treatise the Ninth.

4 As from the one seed, differing only in the digestion and disposition of the matrix, is made male or female, so in our seminal matter is a white and red sulphur which differs only in digestion and dryness.

16 Metals copulate and transmute and receive seed. Gold existing in the midst of them, as in a celestial antisvary, is the Philosophers Saturn and the father of the metals. It is purified into gold of the Philosophers by Mars melted with Venus; and [illegible]

by Mercury it becomes the Philoso-
phers Silver. Thus the virtue of
them descends from a Saturnine
into a Lunary, or from a Jovial
into a Mercurial: from a
Martial into a Venereal; and
Mars and Venus are most near
to Gold ... See page 105. 2. 61, 175 ♄ 61.

27/20 Nature rejoiceth in her like.

22 The water, menstruum, metal
or Chalybs which draws forth the
fire and from gold or silver and
turns it into its own nature, that
it may be the more fruitful can-
not consume what is central, but
by being united therein works its
conceives and produces a more

excelent offspring, of which one part imbibed with another part of dissolued mercury is then made a thousand times more excellent.

Treatise the Tenth

The Stone of the Philosophers is gold digested to the highest digree. The sterile and immature seed is reduced from potency into act where it is called Tincture & the prolific son of gold. See page 105. 1. 6. 14. 69. 70. 62. 1. 42 to 47. 50. 59. 63. 1. 10. 23 to 27. 40 to 62. 78. 79. 81. 6. 4. 1. 6. 30 to 50. 66 Epistle 2. 61. 1. 34. 9. 23. 39. 47.

art perfects Nature

29 The only way of natural solution is to cast gold into the philosophers silver or star of Mars and Venus which mercury or Philosophical water (celestial & rain) to dissolve the body with continual heat for ten months or at least seven, until the water consumes three parts and leaves one, which is incombustible fire of nature, the principal and specific grain — or till the three be made one. Which kind of solution repeat three times: then nourish it with the milk of youth, with the fatness proceeding from the bowels thereof —

which is governed and preserved from putrefaction by the salts of Nature.

30/4 White and red must be dissolved. one part of them being dissolved in the philosophers mercury so it becomes elixir: with the second part of the sulphur it is doubled, that is both white and red

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Treatise the Eleventh.

20 The author calls the mercury of Philosophers earth wrought through eleven degrees. It is seven times digested with the Star of Venus, which is three times melted from regulus to regulus or into

a star, and arise with venus which star he calls silver. Libavius thinks the proportion is to be understood of the powers, and because the author says, that the water burns away three parts of itself with the gold, therefore he judgeth three parts of the Elixir being consumed, there must be one of the gold and four parts of the Philosophers mercury. If the silver of Philosophers be taken for the Elixir it is the first conjunction of Ripley: or there may be taken one part of gold, two parts of the silver of the Philosophers & eleven parts of the Philosophers mercury to be evaporated to

28 grains which is the radical moisture of metals. Upon this pour ten parts of the Philosophers mercury; digest it through blackness to a livid greenness mixed with yellow on the superficies, and when about the bottom you shall see ashes of a fiery colour and the water almost red then open the vessel and take out a small part of the matter: put it upon a red hot plate of iron or copper, & if it burneth imbibe it presently with a fourth part of the ☿ of Philosophers warm. Then digest and so continue imbibing until 10 or 12 parts be consumed. — See page 105.

31/4 The radical moisture of Metals.

5 The water of Niter or water purged with the Star of Mars and Venus; that is mercury of Philosophers impregnated with the Star of Mars & Venus.

11 The measure of coction is long and moderate (see page 30) First to a lucid greenness mixed with yellow, the water being almost rid and the ashes in the bottom fiery. Then the matter is to be proved if it tingeth. Imbibe it 7 times before it is cold with a fourth part of the Philosophers mercury, made warm, which is the menstruum of the world rectified & cohobated

seven times from the sphere of the moon, or the star of Mars and Venus

2/3 One only vessel is sufficient for terminating the work of either sulphur. Nor is the vessel to be opened till the end of the first, that is of the White sulphur (see pages 66.112.) For the work of the Elixir it must be small and oval.

32/9 The vessel of Nature is only one, but we use two for brevity sake: that is the star of Mars and Venus and the mercury of Philosophers; for the matter is one, but from

two branches, or a two fold Mercury of one root, that is coagulated and running. One is called Sulphur bearing mercury in its belly, and the other mercury bearing sulphur in its belly. Therefore you must remove the covering or veil from off them and make mercury by mercury.

32/25 In the earth are produced wonderful fruits from water. The air supplies them with life. So in the philosophers earth, that is gold and the Star of mars and Venus, is the fire that from the water of the philosophers draws forth

the air bearing the primordial of the soul.

33/24 The external fire must be perfectly surrounding. The internal is the fire of Nature, air, spirit and mind rising up from the fire in the glass which is nourished by the sulphur, gold and central rays, or by the little earth that could not be realized but by the water, and powerful in the congealed earth, which earth is cocted by the continual circulation of the humidity and not immediately dried as is done in the great world.

33/27 Vulcano is the central fire of Nature
34/5 which turns the water into air.
35/23 what is not turned into air,
insinuates itself into the pores
of the earth, which afterwards
is elevated into the air again &
raineth down and moistens
the superficies of the body.

34/22 The cause of Winds.

35/2 The cause of Rains.

35/20 The celestial sun is somewhat
conducing, by a power attrac-
tive from the central sun, as
by a loadstone: hence it cools
that the earth may not be
burned.

35. Fermentation with Gold & Silver repeated

29

33 Medicine of the Stone

36 Imbibe with Mercury of Philosophers, made warm before the matter is cooled; and after it is cold ferment the White sulphur with silver and the red with gold, with an equal quantity of mercury for conjoining the tincture, that of Gold there may be one part, of the Elixir two or three parts, one of the mercury of Philosophers four parts.

Treatise the Twelfth.

36/26 The verity of the art.

37/2 Every man in his own art is to be believed.

27 Water is the primordial, first matter of all things, by the property of fire, the star of Mars and Golde.

Hence are winds, vapours, and spirits,

and the subtle air is congealed by the crude air and the power of

of the earth which it penetrates by which it becomes fire that insinuates itself into the pores of the earth. Hence are Minerals Vegitables and animals according to diversity of place and matter, from a light vapours, from a fat heavy Pitueous Water, and from a fixey salt they all are pure but rendered impure by the defilement of their places. These impurities must be seperated at the beginning.

$\frac{39}{1}$ So is the perpetual Motion (3) of the matter in the Glass.

The first from Heaven.

7 Heat moves the fire hence is air and the life of all things. Art sepsrates the pure from the impu

vities which had access in the natural generation. Wherefore bodies are to be dissolved with Antimony, Iron, Copper, Mercury, and Gold; the heterogeneous scorias and blackness in the Star of Mars and Mercury of Philosophers are to be seperated: in doing this gather the homogenials. Let the Star of Mars and Venus, the Mercury of Philosophers, and Gold, be purified in the Star of Gold. Separate the pure from the impure, & join the coated with the coating according to the proportion of nature not of matter for the central Water receives not of the Earth, whether pure or impure, more than it hath need of. In the pure touching proportion Ripley adviseth that too much

38/18

be not added least the coagulation
38 be protracted but the fatness of the
39 water is never to be accounted here
for out fumities by a two fold heat name-
ly by the Internal of the Star of Mars
and Venus and by fire and then it
cometh the Gold and Silver of the
Philosophers.

The Conclusion of the 12. Treatise

39 He loseth his labour who know-
11 eth not the most pure Gold and
Silver of the Philosophers or the Star
of Mars, than which nothing is more com-
mon in Chymistry.

17 Take away the shadow or Scoria
of Antimony from the Star of Mars

and Venus and the fifth from the Philosophers Mercury and you will see the point of the Magnet answering to every center of the Rays of the Sun and of the Earth and Star of Mars and Venus. The magnet calls sublimate Mercury the humple and soothing Star of Jupiter rising in the dark spheres of livid Saturn and a winged virgin excellently washed and cleaned with the Spiritual seed. Of the first Masculine impregnated her cheeks tinged with the colour of a Pomgranate. She copulates with the second Masculine, that is with Gold whose corporal seed she again conceives and at length brings forth the venerable offspring of either sex that is white

see p. 33 in this book

and Red sulphur and then the
elexir of both.

40/13 The shadow of the seed of Nature
41/1 is the blackness and faces of the star
of Mars and Venus.
6 The verily of the art Antimony
Mars Venus and Mercury are vile
things.

41/8 The author calls Mercury Impregnated with the coagulated star, dis coagulated; in 10 parts of which he dissolves 1 part of Gold others, for brevities sake as in page 30, take 1 of the Gold — of the Silver, and 3 of the Mercury of Philosophers 4 parts; they coct them till all be turned into Water and afterwards

into earth (page 30) that is the Sal Niter of Philosophers or the radical nutriment extracted from the Water of their Dew. the Matrix of which is Gold and silver as well terrestial as celestial. The air generates the Chalybs or Magnet, and this makes the air to appear. So the father of it is Gold and the Mother of it is silver: this is that which bears the wind in its belly that is the vegitable Sal alkaly or ammoniac kind Dew in the Belly of the Magnesia. Antimonial Magnesia with Zeber is a mixture of Tin and Copper as Kassmanes budgett which we call Bell Metal.

33 Fermentation is only a repetion

of the fix'd solution of Gold, Luna, the White sulphur, which our author calls air coagulated, instead of Philosophers Luna, with Vulgar Silver, and the red sulphur with pure and living Gold and the Star of Mars melted.

42/3 The salt of the world is sulphur White and Red.

8 The first and second Matter is the Star of Mars and Venus and the Mercury of Philosophers.

The Cause of the darkness writing

43/0 The 4 Elements are Antimony, Mars Venus and Mercury when distill

their radical humidity into the cen-
ter of the Earth, that is of the Star
of Mars and Venus, and what he
calls the radical humidity that
is Gold the central sun of the Earth
produceth and sublimeth to the super
fices of the Earth. The celestial sun
answers to the central that is Gold
or silver, for heat is easily joined
to heat and salt to salt, and as
the central Gold, that is the Star
of Mars and Venus, hath its own
sea and a crude perceivable water,
that is common Mercury, and a
gross raw saline water which add-
ded to the celestial Gold that
hath its sea that is the Mercury
of Philosophers and a subtile wa-
ter which is not perceived, that

43/17

is an innate heat and spirit a radical humidity and point of the Magnet or center of the rays of the Sun and of the Earth in the superficies. The rays of either are joined and produces flowers therefore when it rains the earth receives from the air the power of life and joined with the Nitre of the Earth that is the rays of the Star of Mars and Gold will produce colours: from the vapours containing the Airy and Terrestial powers; and the more copiously the rays are received by the earth the more copious are the fruits. that is the attener that is dissolved and congealed the more it tinneth the Nitre of the earth is like to calcined tartar with its

dryness attracting the air which in it is resolved into water. Such an attractive power hath this mine of the earth, which also was air and so joined to the planets of the earth as the Mercury of the Philosophers.

44/5 Thus you have power of Gold and Silver of the Philosophers in which you have the planets which all men know and see; but wise men only hold in great esteem the Philosophers heaven. Their water, Mercury and Nitre remaining in the sea of the world. Sulphur volatile vegetable and fixed earth Mercurius vitae of the sea and water not washing the

hands without which nothing
grows or lives. These are the
Epithets of the little bird of Her-
mes which never nests page 105,
6, 4, 5, 59 a thing of greater price
then the whole world. the Sea
of the Philosophers which is con
cealed in Gold and Silver and
from them artificially extracted
by the Philosophers to rally to.

45/1 The possession of this science
is never sake.

11 Here the author hath not ap-
erly revealed the extraction of
Sal dimoniac for the Mercury
of Philosophers out of the Phil-
osophers Sea Water that is the

4 eparation of the Mercury of Philosophers which he calls vital Mercury from the black burning Sulphur of the Stars of Mars and Venus and the faces of the common Mercury which is a gross and saline water and therefore he calls it the water of the sea and crude as page 43. the vital Mercury Gold and Silver of Philosophers is covered over with the sphere of Antimony page 39 make volatile the spirit of Mercury and make the fixed body of gold Volatile.

The preface to the Philosophers riddle.

48/11 Men believe not that there is water in the sea of Philosophers that is in the coagulated and running Mercury.

49/13 It is needful to search out the Occult matter from which in a wonderful manner such an humidity is made as dissolves Gold without violence or noise so softly and naturally as Ice melts in hot water: then have you the same matter of which Gold is produced by Nature, to which Gold there is Golds Mother friendly, and as it were its matter for no impurity adhers to Gold. This is the Star of Mars and Venus and the Philosophers

Mercury as page 8. 25. 39

The Philosophers Riddle

51/6 Sailing from the Arctic Pole, that is from the Northern blackness and solution, to the Antarctic, that is to the Meridonal coagulation, as well white as red; for here Whiteness ariseth.

7 Philosophers dissolve most pure Gold in the Mercury of Philosophers which they call their Sea, in which is a mountain or little fish called Remora; or, as some will, 2 Fishes, that is Gold and the Star of Mars and Venus. These cast

into one Grain, Seed, Principle, Sulphur and hited & liser.

52/1 Neptune with his tridentwith Salt, that is the Star of Mars and Venus, which are called earth, as the Philosophers Mercury is called water, in which are colours and variety of forms, especially after blackness.

20 In the island are 2 Mines, one of Gold and the other of the Star of Mars and Venus, that is of Chalybs.

21 A Transition is made from Saturn, Jupiter, Mars, Venus, Mercury, Luna, Saturn and

Gold; or from blackness it is coc-
ted to a White and Red Sulphur
which are the tree of Gold and
Silver.

$\frac{5}{13}$ The Star of Mars and Venus
is the Philosophers Silver and
Mercury: when it is 7 times
putrified and washed with
water it is Mercury or Vola
tile Gold of the Philosophers.

19 When the Water or Neptune
disappears then Saturn begin-
neth to appear, that is blackness, in the end of which a-
gain appears the Mercury of
the Philosophers central. In
which dissolve Gold, and after

coagulation it is as white as
snow.

53/32 The water of life betters the
spirit, that is Gold and Silver
having in themselves natives
seed and by its odour only
changeth the imperfect metals.
The water of Philosophers is
feminine or the water in which
one only putrefaction Mars
Gold is made; hence it comes
to be a Salamander, Phenix
and stone, the blood of which
hardens in the fire and also
it is more precious than all
the treasure in the world,
Multiplying the other six
Metals into Gold.

54/14 The fruit is living and sweet.

18 The coction is helped by external continued fire first for 9 Months afterwards to 10 Months, untill it shall burn away 3 parts of its own body with the Body of Gold therefore compossion must be made as Liborius thinks from 2 parts of the elixer being consumed with the first water by conversion and alteration of the elements of the Offspring, with 1 part of Gold and ½ of the water or Philosophers Mercury. The elixer or Red sulphur and the Body of Gold is consumed, but not totally; for there remains a-

tenth part with a part of the tenth; or ten parts of the metal being dissolved in the Mercury there remains an exceeding small portion. for the tree of the Gold hath its original from this water which is extracted from the rays of the ☉ and ☽ by the Magnetic power of the chalybs, which is found in the Belly of Aries: for this is the house of Mars; in the stars or Regions of which is immature Gold and the Silver of Philosophers, from whence is their Mercury, to which nothing is to be added beside the apple or fruit which after coction becomes Ammias

tal and vivifications, the Blood of which makes all the trees to bear Fruit of the same nature of the Apples.

55/19 The Star of Mars whose house is Aries.

16 Before due coction it is the highest venom such it is ordinary and common mercury but after due coction it is the highest Medicine which give 19 Grains of Blood and every one of again give 864 Grains of Gold or the fruit of the tree of Gold; for first the nature is exalted so as from one plant are made so fruits

or 1 part tingeth 10 parts; then by repeating the work, one part tingeth a hundred and so forward, for the former being destroyed the Medicine is dissolved and another incorruptible body ariseth; therefore in every Augmentation must be made Solution, conversion of the elements, and congelation.

55/78 This is the Water of Life not wetting the hands. It is seed, Spirit, Life and Soul.

56/1 This Water or Mercury of Philosophers, as well coagulated as flowing, is not profitable without Gold or the Spirit of

the tree of gold, by which alone it is meliorated.

56/16 After the departure of Saturn presently appears Neptune or the Water as well in the first work, that is, in the Star of Man and Venus, as in the second, that is in the Mercury of Philosophers, and thirdly when after the blackness immediately the Mercury of Philosophers central; and indeed the whole work of it is nothing but solution of the body and congelation of the Spirit repeated

19 In this garden of Hesperides is the looking glass of nature

The water or ☿ of Philoso-
phers is the Mother or water
in which putrefaction of Gold
is made, by which the young
is born; for, if it were a conceptio-
on of Male and Female it would
be a thing subject to Death, but
because it receives itself in an-
other body, or the former being
destroyed, another more incor-
ruptable ariseth, by which the
life separates itself by itself.
Therefore the proportion of wa-
ter or Philosophers Mercury
must be 10 parts to one of the
body of Gold. 4

28 Espagnet saith, touching the
conflict of the Eagle, that is of

common Mercury with the Star of Mars and Venus, and of the Lyon, that is of Gold with the Mercury of Philosophers, it is variously written, from 3 parts at least to 10 and the fewer the more slow is the victory and the stripe the greater but the more in power the shorter the fight and the spail is more readily obtained Sulby. Senior takes 9 and Secundiogenes 10, two or three parts of which are of the Philosophers Silver or Star of Mars and Venus, which is called the Philosophers Mercury coagulated.

The Dialogue between Mercury Alchymist & Nature.

73 / 1 The mercury of Philosophers is Saturn or the Star of Mars is Mercury coagulatie.

The three Principles of all things

4.

17 / 18 The mercury of Philosophers is made of the Star of Mars & common Mercury.

The difference between the vulgar and Philosophical mercury.

19 / 1 The Star of mars and Venus.

Of Sulphur

126/7 Sulphur tingeth into gold, congealing mercury and coeting the star of Mars into a white and rid Elixir

16 Mercury is coagulated by the sulphur of Antimony, mars, venus and sol.

127 Sulphur is male & female

128/25 The silver of Philosophers is the star of mars from which are attracted the Philosophers mercury

129/30 Sulphur is the star of Mars

and Venus and is the principal subject of the stone.

Saturn is the sulphur of Philosophers.

The sulphur of Philosophers is the star of Mars.

The vision of the star of Mars and common ☿

Mercury and sulphur of Philosophers or the star of Mars.

Coagulated Mercury or the star of Mars and vulgar Mercury.

Ulmine of Saturn the star of Mercury.

139/18 Sulphur of Sulphur.

144/15 Copagnet and our Author was the Star of Mars separated from its scoriae with Mercury fire and water untill it was white or Red and the sulphur becomes Mercury and Mercury sulphur then called the Gold.

Finis

EXTRACTS

from

LETTERS,

WRITTEN AT BRUSSELS

A.D. 1645-6,

on the

PHILOSOPHERS STONE

Supposed to be the Work of

SENDIVOGIUS.

Copied from a Manuscript.

Extracts

From some manuscript Letters of Sendivogius

Written in the years 1645

and 1646.

Letter 5th.

The true Mercury, which is the nearest material principle of metals, is a warm and moist humour or vapour, and must be had out of a body and substance which is warm and moist. Such is our Matter.

Letter 6th.

There is no other rule to be observed for the extraction and preparation of our mercury than simply to dissolve the Magnesia, whereby the spirit with its oil are brought over and elevated, even to dryness of the faces and to a separation of the spirit

spirit from the oil, which spirit afterwards is often to be rectified.

Letter 7.

There is no other minera for the Philosophers sulphur but gold or silver. Pagetius describes a dissolvent altogether heterogenious to gold and silver, viz. a certain mercurial oil made from common mercury often sublimated with sal armoniac and dissolvid per deliquium, for the extraction of gold and silver, which is altogether against natures intention, as nature requires a solution of gold and silver in a benign water, homogeneous to those metals.

Letter 9.

When the Philosophers command 4 degrees of fire it must be reputed only to

the vertual central fire of the ferment, which fire, as it must, in succession of time overcome far greater elementary qualities in its mercury, does proceed by 4 degrees, manifesting 4 principal colours; but the external fire is only to excite the internal, and therefore your heat aught continually to be of a gentle and most equal degree.

Letter 12.

God did in the beginning create, his matter out of nothing, but not altogether without any form, as pseudo philosophers fancy, but in the form of a primordeal water, the element, or more properly the first principle.... Hence most philosophers do hold but one element, to which they attribute the primordial properties, viz.

viz. power active and power passive, to which they have added three primordial actives viz. Hyle or the Body, Archaeus or the soul, and Azoth or a medium between both - a servant to one and to the other - which is the Universal Spirit; and, lastly, they have assigned four primordial instruments [△△▽▽] for all actives & passives viz the four first qualities or elements. This is the first and fundamental degree of the first of Genesis.

Letter 14

The moon is opake and not lucid of herself, but borrows her light from the sun. She must be earthy for the earth is opake.

Letter 19.

The menstruum and Hyle is the proper material principle for generation of its species.

Letter 22

By respiration the Universal spirit is drawn in and carried into the præcordia of the animal, from the aerial region in which it abounds. There it is then digested and receives the odor and substantial form: afterwards a portion of it is mixed with the animal seed and transmuted into animals.

God has created a magnesia in all plants, which by the vulgar is called medulla or the heart, which does attract to itself, out of the earth, the universal spirit, where he always

abounds, being plentifully driven into it through the pores of the earth by the daily and great agitation of wind and weather.

In minerals is required no other specific preparation but an artificial purgation and separation of its magnesia [heart or centre,] to gain the effect of its first term; but as to the second and third term, it requires a previous metallic digestion. [Here is the foundation of metallic labours.]

Letter 25.

The Universal Chrysopoeia requires a preparation of the said universal agent, or the multiplication of the seeds of gold or silver, its application and use.

The particular Chrysopoeia requires only the preparation of particular

agents, and their use and application.

The Agent which the Philosophers make use of for universal Transmutation of Metals is gold and Silver, multiplied according to their seed by intrinsical Virtue of their form, greatly exalted, nature working and art assisting. Its exuberant nature or seed wherewith it is endowed, is able to give substantially the form of Gold and Silver to a great quantity of all kind of metals, and to assimilate the same to itself.

Letter 26.

Gold and Silver is the Genus of the Lap: Philos: or of the aforesaid universal agent, because it is required that the Lap: Philosoph: should transmute the imperfect metals into Gold and Silver; therefore then

atural and true form of Gold and silver should be in the Lapis, for nothing can give and communicate to another what it has not got itself.

There is a two-fold Lapis, the one for Gold, the other for Silver, although the same agent that is required for making Gold, may serve also for making Silver, as we teach elsewhere.

If the artist intends to attain Gold, he must take Gold to work upon, in order that the Lapis may impress a Goldish form, but if he aims at silver, he must chuse silver for his subject, that the Lapis may communicate the Lunary form.

Letter 28.

Nature does work by solution and coagulation, but nature does not

dissolve by action of fire actual and vi-
olent, for thereby things are rather
destroyed than loosened or dissolved and
barrenness is thereby introduced, but by
action of Mercurial water and by the
impression of natural salts i.e. by the
help of our living mercury; which
by means of its incorporated salt does
penetrate the saline parts of bodies,
and does by dissipating the parts, di-
vide the connection, and the same
nature does also coagulate again the
same living mercury by the assistance
of the internal fire) the seed or sulphur
of the dissolved body, not by the action
of common elemental fire, nor by corro-
sives, but by means of the central fire,
which exists in the most inward centre
of the sulphur, which fire is only excited
to action by external heat, either of the

Sun, the Stars, or elementary heat.

Letter 29.

Gold or Silver is the particular matter of the Lapis; but our universal spirit drawn out of our Magnesia, is the agent by which the seed of Gold or Silver is multiplied.

Letter 30.

The instrumental cause of the dissolution of metals is two-fold; nature as well as art have their own instruments: natures instruments are two; first the water which serves for solution; but this water is not common elemental water: but it is specifically mercurial, which was assigned particularly for particular matter for the Lapis; yet with this difference, that

where it is proposed as a dissolvent it ought to be robbed of all its unctuosity and terrestety, which do hinder or withstand the efficacy of the volatile salt, in which the solutive faculty does reside, and that by diverse rectifications, so that the said water may freely float and hasp through the pores of Gold or silver, and may mix it self with the salt or seed of the same Gold or silver, and by means of its own joined homogenious humidity with Gold or silver, it may be able to separate and dissolve its homogenious parts, as water dissolves Ice.

But when it is taken for the Mortial matter of the Lapis, (as Ripley and several others have done, that used neither Gold nor Silver but after the Lapis was complete by Red and fixed) then it needs not so many Rectifications.

The second instrument of nature is a two-fold fire, viz: a central fire, or the primogenial heat, moving the power of the ferments, and every where digesting and coagulating the mercurial principle; which central fire advances itself to 4 degrees of heat, according as its active quality overcomes the other qualities of the matter, and these 4 degrees are manifested by 4 principal colours, namely black, green, white and red.

[if you work with Gold]

The second sort of fire is the actual external fire, which does excite the former central fire and as to preparatory operations requires divers degrees but as to their main work i.e. the regimen of coagulation, but only one ~~constant~~ continual degree so what is said by some authors concerning the 4 degrees of fire must be understood of the central fire.

These instruments are called natural, because art does not properly use but only disposes them for nature's use and work.

Letter 31.

The instruments of art are several vessels and a small furnace. the first are such as do serve for the preparatory labours, and these are of two clases. Of the first clas are those that belong to the preparation of the disolvent, and they are again of 3 sorts. 1 a Body or Botia, wherein our magnesia is to be distilled, to draw out of her the living mercury. [the volatile saline spirit] 2 a reciever to the body, and these vesels serve also for rectification.

3 a small furnace for distilling in ashes or in fine sand; more over such instru-

ments as help the distillation of the matter, such as are cotton or linnen in powder, which check the rising of our magnesia, caused by its flatulency, viz. more or less fineſs.

The Instruments of the second claſs are such as are necessary for the preparation and trituration of Gold and Silver, and they are of 3 sorts:
1 Vessels such as crucibles, long necked bodies, bolt heads. 2 a calcining furnace i.e. a furnace with an open fire. 3 such vessels as serve for calcining and trituration of Gold and Silver, by fire potential, such as are the corrosive waters, or where common mercury or antimony is employed for it is all one, which of these means the artist makes use of, provided a perfect powder or calx be made

of Gold or Silver and that the calces by diverse washings and reverberations afterwards be very well purged and cleared from the saline corrosive impressions, for which purpose edulcorations and calcinations are most necessary, for otherwise our living mercury cannot unlock the prisons of the salt or the calx, which is the seed of Gold and Silver.

Letter 32

The instruments of the second order are those which do perfect the conception or coagulation of the Lapis, and they are of a three fold order.

1 The first is a Glass made in the shape of an egg, in which both substances or matters of the Lapis are to be put, viz. the living mercury and the calx of Gold or Silver, in their due proportion

as shall be described hereafter; and let it be observed, that the 1/3 part only of the egg is to be filled, and then the mouth very well stopped hermetically.

2d The second is a glazed earthen vessel, in which the philosophical Egg is to be placed, laying about it some fine sifted ashes the breadth of a Thumb, and a Ring or 3-foot (tripod) in which this earthen vessel may hang.

3 The furnace or athanor, with all its appertenances: how it is all the same, what kind of furnace you do provide, so you can but give a moderate heat continually round about the egg or glass.

Letter 23.

Concerning the preparation of the dissolvent, that is: the distillation of our magnesia, and the rectification of

that is distilled, we do only make mention of distillation and rectification, because that pernicious caprice, the separation of the principles of principiated things, which some false pretenders do recommend, is altogether useless; we mean the separation of the sulphur from the mercury, on purpose to reunite them afterwards again.

For the work of solution of Gold or Silver, the volatile salt only, as to the mercurial part is necessary; but the fixt salt and the sulphur of the same magnesia do hinder or withstand the solution; the sulphur because of its unctuosity, and the fixt salt because of its fixity, so far it is, that they rather hinder the work.

The purgations and calcinations of the Gold or Silver are necessary

to be used, in order that the subtilised Gold or Silver may sooner yield to a physical solution, and that out of those calces the seed or sperm may be loosened.

The application of the dissolvent to be prepared and the dissolved Gold or silver to be put to it, and that their 10 times repeated Coitus [10 times repeated and the first makes 11 times] so that through 11 degrees, you may obtain 11 grains of the seed of Gold or Silver.

The Coition and Coagulation is twofold.

1 Such as requires the artist's hand and labour for the composition of our philosophical liquor and philosophical Egg, and that in proportion of 10 to 1, viz: 10 parts of the mercurial liquor [which represents the white

of an Egg] to 1 part of Gold, if your work be intended for Gold, but 4 parts of the mercury to 1 part of the seed of silver [either of which sperma represents the yellow of the Egg] which proportion you ought always to keep, for there in consists the proportion of nature, the Weight, Number, and Measure.

2 Then this egg requires to be placed in the furnace, and the fire is to be regulated for the coction.

3 The operations which happen in the egg by the power of nature without the hand of the artist, which are physical corruption, Mixtion, Contrituration, Sublimation, and others described by authors, which being ill understood and worse interpreted by young beginners, referring them to manual labour, have brought them into a

Labrinth of inextricable errors.

The last of natures work is Fication, which is the perfection of the Lapis, and is done in 10 months or thereabouts.

Letter 34.
of Multiplication.

The multiplication of the Lapis is effected the same way and by the same operations the Lapis was made, only, that instead of dissolved Gold or Silver, you put in so much of the perfected Lapis, as you had put in before of the said Gold or Silver for the first confection of the Lapis.

But as to the mercury, no other is to be used or to be put to it, than that which I have mentioned before, but its quantity for the multiplication of the Lapis is managed by.

Two ways and proportions.

1 You may only take 10 parts of our mercury to 1 part of the perfected Lapis, and then the work is ended 10 times sooner than in the first confection of the Lapis, viz: in 30 or 40 days; and if this Lapis be again multiplied a second time, then with the same proportion of ingredients the work is ended 10 times sooner than it was in the first Multiplication, viz: in 3 or 4 days. and hereby you may understand what is said of a work of 3 days.

2 The same quantity of our mercury is augmented 10 fold also. [i.e. our fixed mercury, i.e. the Lapis] namely as you take in making the Lapis and in the first multiplication, only 10 parts of our mercury, so in the second multiplica-

tion

tion of this kind you are to take 100 parts of mercury, and if you repeat it a third time you take 1000 parts, and so forward. [He means no other than his universal mercury, the stone was first made with]

But although the accomplishment and perfection of this work does require as long a time as the first making of the Lapis [you obtain a greater quantity of medicine], however, multiply it which way you will, you do always augment it 10 fold, not only as to its quantity, but also in Virtue and efficacy; so that after the first multiplication, one part of the Lapis only increased 10 times more in every atom of the seed of the first Gold or Silver employed, is now increased 10 times in every atom of the single Lapis first made, but a hundred times in every atom of the sperm

of gold or silver; and after the second multiplication it ~~xxxxxxxx~~ increases the power of the seed or sperm a 1000 times, but that of the Lapis a 100 times, and so it goes forwards progressively.

The reason of all this is, because when nature works in one and the same subject for a substantial production, nature adds 10 degrees of perfection to the said effect or product either in producing a different species: or if she only meliorates the same.

Letter 35.

Of the use of the Lapis.

The Lapis must be loosened in it's power with vulgar mercury purified, until the stone has required a right temper and proportion of strength, fitted for medicine, either for animals or metals; by which help of the Lapis is multiplied.

Otherwise since it has an over bearing heat and dryness, it would destroy the natural heat of an animal, and dry up the radical moisture of any thing, instead of healing a diseased animal; and as to the inferior metals, it would convert them into a powder or medicine like unto itself but of an insoluble nature [without the medium of mercurius vive purificatum —] instead of tranmuting them into perfect Gold or Silver.

[Triangulus explains this 35th Letter]

Letter 36.

The practical part.

Teaching to distil the Philosophal animal mercury and +

Take of the clearest magnesia, of a whitish colour and of a tart taste, [sub-acide] what you please. [say 8, 10 or 12 ozs.]

Put it into a glass body of sufficient big-

ness, so that the ⅓ part only be filled: then lay upon the matter as much cotton, and place small sticks across the glass, upon the cotton, to cover the whole matter; or, which is better, make bullets of the matter, and cover them with cotton, or wrap them up in cotton, and put them into the glass body, and having fitted to it a large receiver very well luted, distil in fine sand with a gentle fire.

"First arises a most limpid or clear spirit [containing the volatile salt], secondly a blackish oil; and when nothing more rises, let it all cool by itself.

"Then take the distilled Liquor and rectify it in a new vessel, 6 or 8 times, until it is perfectly clear, [always well luted] and that the thickish oil may be separated, and if with the last rectified spirit there should ascend a red

Red or Spelian oil, then filter the spirit that the oil may remain hanging in the filter.

Then divide the spirit into two equal parts; the first part you shall keep for the coagulation and ascension of the egg the other part you shall again rectify so long, until no faces at all remain behind, and until the liquor is become very sharp [acerrimus] like the sharpest what spirit of vinegar is in taste, when compared to common oil of vitriol: this is the preparation of our Mercury [and our vinegar]

Preparation of the cala of Gold

Now take of pure Gold or Silver [without alloy] 1 drachm, and amalgamate it with washed and purified vulgar mercury 8 drachms, then mix the amalg. with common sulphur [Flores sulphuris] 4 drachms or more if you please, in a glass mortar, then let this mixture burn and deflagrate in a crucible in an open charcoal fire, untill there remains a

pure cala, which must be washed very often with common distilled rain water, and afterwards reverberated 12 hours [See Mr Lentz's cala of Gold]

This is the preparation of Gold, if you have a better method, use it, for here in does not consist the mystery of our art; as the preparation of gold is no other than a common calcination of Gold, and afterwards a purification of the cala, described and taught by many authors every where, so that it is needless to touch it here.

To obtain the sperm of Gold or silver.

Then put your cala in a long necked phial, and pour upon it your sour or burning mercury of S. 2 or 3 fingers breadth above the cala, and shut the phial close, place it in an athanor in ashes, to circulate 24 hours in a continual gentle heat of the first [i.e. lowest] degree.

Then distil off 2/3 parts of the liquor,

and immediately pour it back again upon the remaining 1/3 part into the glass body, and repeat this operation 11 times [11 times altogether] and towards the end, separate the solutions by inclination from the calx [or earth] which remains and could not be dissolved; Then separate the dissolved liquor by distillation [in a very gentle heat] from the dissolved gold to the consistence of a reddish and hard ish or thick honey, if it has been gold, but of a blueish colour; if it has been silver.

This is now the quick or living gold and silver of the Philosophers, and is the sperme of Gold and Silver.

But the signs that you have well proceeded in your operations, are these: if the liquor in the first circulation gets a gold colour, and in the following circulations a redness by degrees does succeed, then if the Pea-Cocks Tail or the rain

how does appear upon the superficies of the liquor, all is right; but the sign of a radical solution is, when the solution cannot be brought back into a metallic body; for this is the property of sperm, extracted out of metals, and such is our dissolved Gold or Silver.

Then take this dissolved Gold or Silver 1 part and of the living Mercury, which you had reserved 10 parts, if you intend it for Gold or 4 parts of the Mercury to 1 part of Silver, if you intend it for Silver, (both part) apart in the glass egg, so that 2/3 of the glass remain empty, and seal the neck hermetically.

This is now the confection of the philosophical Egg.

Have a glazed earthen vessel ready or a little pot; fill it with sifted ashes, bury the glass in it, so

that the ashes surmount the matter a finger's breadth, and hang this earthen vessel in a 3-foot made on purpose for it, and set it seal'd and hang in the midle of a small furnace, of what convenient figure soever it be; an athanor with a lamp; or any other furnace, where you can give a very gentle but equal heat: which encompasses the matter to the very end of the work, which is the perfect fixation, ending in an obscure red after the 3 other principal colours have appeared in their order, the intervening changes and their discoloured appearances, if the Sapis be for silver.

But what that gentle degree of heat must be, sole experience will teach, because it cannot be described; and he that has made it once may notwithstanding fail therein.

Yet the sign of the due degree

of heat, is the appearance of the before mentioned 4 colours, at every 3 months end, and of the intervening colours at the end of every 42 days, or thereabouts, until the darkish red, which is the term of permanent fixation.

Of multiplicatio I need not add any thing, for you ca. gather that from what has been said already neither has it a different method from the practice of the Lapis.

Letter 37.

The use of it as a medicine

Dissolve one grain of the single Lapis [not multiplied] in a 100 grains of genuine S. V. R.; but if the Lapis has been once multiplied; then dissolve 1 grain in 1000 grains of Cubic Ft. of wine; if twice multiplied dissolve 1 gr. in 10000 grs. of Rectifie spirit of wine.

The use for Transmutation.

Degradation of the Lapis with Quick silver: or Multiplication in quantity.

Project 1 part of the single or multiplied Lapis on 10 parts of purified mercury viv:, heated in a crucible, and you shall have a powder of the same nature with the Lapis; but of no more virtue nor efficacy. This very powder now obtained, project all again upon 100 parts of heated purified mercury viv: and you shall again have a powder, which project again in a 1000 parts of heated mercury viv.; and if your powder grow moist, dry it over the fire, and it will remain a powder; which at last you can project upon mercury, lead, tin copper, and silver, which will be transmuted into fine gold.

[The author says, 1 part will at last transmute 10 parts of mercury, 20 of lead, 30 of tin, 50 of copper and a 100 of Silver.]

Multiplication in quantity.

By means of the universal Volatile mercury, which has been taught before in a former letter. [Letter 34]

Take 1 part of the single Lapis and 10 parts of our mercury; not the common mercury; or take 1 part of the once multiplied Lapis and a 100 parts of our mercury; or 1 part of twice multiplied Lapis and 1000 parts of our mercury. Set them to dry first in a gentle fire, then stronger until it obtains the consistency of a stone; and such imbibitions and Exsiccations repeat untill one part of the lapis converts ten parts of common mercury into perfect gold.

[Is there no error in this? Compare it with the mode of multiplication taught before in Letter 34.]

Letter 40

Concerning the purification of Gold by antimony.

In the antimonial trial of gold the best and purest gold is frequently wasted and diminished: not that it flies away with the antimonial mercury, but it mixes itself during the trial with the scoriæ or excrements, wherein remains a small portion of your gold. This comes to pass in the common way, when by great violent fire and long agitation of the bellows, the whole quantity of the antimony is dissipated, and the gold, which is to be purified by this operation, is driven into the pores of divers crucibles, and so loses in weight.

But if you mix with your antimony in powder the eight part of crude tartar and then proceed in your way, you shall loses nothing or very little of your gold, and your labour will be less; for

the Tartar throws down the whole quantity of gold to the bottom of the crucibles, so that no gold remains in the antimonial scoriæ.

Letter 42

The distinction between the universal Lapis, and the two partial tinctures, or the exaltation of the philosophical mercury i.e. the Magistery, and then its metallic fermentation or specification, is the key to the secrets of philosophic wisdom, and is the mystery of our art.

One only thing is sufficient to make the Lapis, however, two things may be used but they must be of one radix, [Serum and coagulation] and that for brevity sake which abbreviation some think to be a new invention above the experience of the artists, and not necessary for the confection of the Lapis.

Others do admit two divers substances and partial matters for the Lapis, which philosophers

under the name of sulphur vive and living mercury do describe, and call it living gold and living silver. man and wife. Cabritius and Beja [see his key and others in Theatr. Chimicum.]

Letter 46

The ferment or prima materia of the Lapis can be nothing else than the cala or rather the sperm of gold or silver, which is truly and centrally gold and silver rendered seminal; In which preparation gold and silver are dissolved, with a dissolvent agreable to their nature as Ice is dissolved in water, and into the same water, where of they had their beginning [Adi-Puli]; by means of which water, the sperm, is extracted and cannot be brought back into a metallic body, untill after the conjection of the Lapis, by projection on the inferior metals.

Letter 47.

The Philosophers describe the second matter that is vile, and known to all men, and every where to be found of common use to all Men, and before the eyes of all men.

There are those that explain this to be excrements filth and dirt, not well smelling for the most part.

The Philosophers have described ... under the second matter. viz:

1 The matter itself, i.e. that substance which is the true second matter of the lapis, and that is our spiritus universalis or our living mercury.

2 The substance, wherein the same spirit lodges, namely that body [♄] out of which that same spirit is drawn [distilled] that is to say a certain sort of natural earth, not differing from the elementary earth essentially but only accidentally, in respect of its great sub-

tilisation and natural purification which is effected by the Archaeus [by nature] and this is commonly called Magnesia.

3 How this second matter [or spirit] [a vitalis] does exist in this earth, namely not as a substantial part of the whole, or as a portion of a physical body by it self, wherein it exists but like a thing contained in another vessel, or in an extraneous continens, or like an accidental part joined to make up the whole; that is to say: a body made up of parts completely aggregated or brought together in the compound; each remaining in its proper sphaere, and only locally joined in the same totum, and therein confused; [blended].

Such is the water wherewith a spunge is filled, which is certainly not a substantial part of the spunge; but a spunge and another substance aggregated or brought together in the compound, each

remaining in its proper sphære, and the water being only dispersed therein.

Which nature of the subject or the second matter and its manner of existence is verified by this: and it is worthyto be noticed, that, after the separation [of the spirit] the caput mortuum has a deep black colour, is perfectly insipid and naturally dry like common earth, and has no salt remaining in it, which is a sign that it is no mixtum out of the three families;

for there is no mixtum but it leaves in the caput mortuum a fixed salt, after a separation by distillation.

[this is bad for anonymus his processwith the burnt black earth]

The ignorance of this secret has caused strange chimæras in Philosophers brains, confounding the above 3 things, conceiving that the discriptions reffering to all those

B, do belong only to one and the same thing.

The knowledge of this secret, its consideration and application is able to clear all tho' ever so opposite or silly, and to demonstrate the truth.

Letter 48.

viv. [quicksilver]
Mercury, i.e. not that native and essence of Earth, which our subject must have.

Letter 49.

The first matter of the Lapis is the quintessence of gold or silver, which quintessence is really the metallic Solar or Lunar mercury in the state of metallic coction; hence it cannot be brought back again to its former state [to gold or silver].

Letter 50.

The matter is of a liquid consistence and fluid, not altogether solid, nor altogether

fluid.

Some call it diaphanous some opake some white; others say, in respect to taste, that it is tart, and so to the scent; others will have it to be pleasant and sweet. Some will have its constitution moist others dry.

Some grant a goldish or internal red tincture, others deny this.

Some do chuse it old others new and fresh.

All these different opinions are easily reconciled according to what has been said before;

for if the question be about the main substance of the second matter it is fluid and liquid.

When it first begins to be concocted and grows thick it is then diaphanous and of a celestial hue rid of a blue colour, inly

pellucid, and afterwards appearing with infinite intermiat colours, like a Rain Bow;

It is moist in the highest degree, because it abounds with congealed air, and now you understand that saying that it does not wet the hands, as long as that air [before it was congealed] remains in its state of rarefaction as Air. It has an internal exuberant tincture, which appears within a few days after being separated from its subject [from the coagulum] in a citrine colour like dissolved Gold. When this infant tincture comes to be exalted, it becomes of a high red, many other colours intervening.

The oldest [spirit] must be chosen i.e. our mercurial spirit, which by many natural distillations and cohabitations has changed its cold and moist [when it was aerospheric air] into a hot and moist qua

lity [into דמ] in which state [that is a hot and moist state] it is no where to be found but in our subject, from which being once separated, it becomes very butter; an infallible sign of its quality.

The second matter or our subject is condensed and thickish, opake and of a hardish solidity, sweet and of an agreable smell, and of extreme dryness [yes very dry!] [but of an unpleasant suffocating smell when dried]

It is really and essentially earth, and the new or fresh subject is to be chosen; for this matter in progress of time easily looses its universal spirit.

Letter 51.

There are two sorts of parts belonging to a complete corporeal substance or physical Totum, such as our matter must be viz:

natural and excrementitious parts.

1 The natural parts of the matter are necessary and essential and must not be separated [i.e. fire and air]

2 The excrementitious parts are three fold, viz:

1 The phlegma or rather mercurial aquosity, which, in the first production of it, has abounded and exceeded nature's due proportion, in respect to the strength of primordial seeds, not as a substantial part of the mixtum, but as an alien and accident, until the archaeus [nature, fire] can expl it.

2 The caput mortuum, which is a superfluous portion of terrestrial corpuscles, which nature could not expel; because that earth is retained on purpose for the conservation of the mixtum, like a cortex.

3. a kind of sattneſs or oilyneſs, growing together, of both, namely of the phlegma and caput mortuum, and has the appearance of a stinking poisonous oil, or maligant sulphur.

But these, or such excrementitious parts, do not exist universally in all mixed bodies; for the mixta of the first classes, the principiating principles [viz air] have them not, and such is our universal spirit, considered by itself, as a principiating principle [wherein the five dwells]. What moisture soever be in the said principle all is mercurial and mercurell, yea necessary for any production: for N.B. in this aquosity resides the root of fermentability and of corporiable facultie.

In perfect gold and diamonds are faeces without phlegma. Sometimes

our dissolvent does dissolve the entire substance of gold, and spiritualises the whole, but this happens but rarely; it is needless to enquire for such highly pure gold, because our spirit does dissolve nothing and is incorporated with nothing in the gold, but what is pure in it; for this solution does not happen by the power of extraneous corosive salts but by an union of homogeneous things, by homogenity of principles; therefore heterogeneous things will not be dissolved neither united.

Gold in our books is mostly called sulphur; and is frequently signified by that appelation.

In other subjects abounds mercury, and they have the name of mercury.
In others salt exceeds, and such subjects are called salts. but in solid concretes and such as are well concocted, salt and sulphur

are all one and the same thing, or at least they are so intimately joined, that they can hardly or not at all be separated, for that reason the ancients nor I in my Novum Lumen Chemicum seldom or never speak of the principle of salt, but when things are reduced into vitriol.

Then indeed the name and quality of salt becomes them; therefore now they are called salts and sometimes sulphurs, because of the diversity of effect.

Letter 52.

If we consider the subject in regard to its more subtile parts then there is something required to be taken from them, I mean the gold, the terrestriety or sulphureous earth, which, in the production of metals mixes with its substance, and from the magnesia also in whose gene-

ection the universal spirit meets such earth as a receiver condensator, or vessel for the use of philosophers and therefore this earth, or caput mortuum cannot be considered as an essential part of the said universal spirit.

Letter 54.

1 The name of our subject in all parts of the known world and in most languages, as well in use as obsolete, has the same sound or very little changes, for at least the first syllable is every where alike in sound, and also in effect of the letters.

2 The name of our subject is absolved with three letters and five characters, for the name in Latin Greek and Hebrew is written only with three letters of divers species and with 2 of the same species, with the two of the precedent ones. [San-

genis, αιμα, דם, salio, πηδάω]

3 The subject is figured only with one mystical character [ζ*] to which five letters can be referred, expressing the word. * Zeta The serpent

The quality of the subject and the liquor drawn from it ought rather to be considered.

Letter 55.

Gold is called a ferment as well in the philosophic egg, as in the state of the perfect Lapis, and likewise in projection.

The philosophic mercury, according to the diversity of the state he is in, and according to his operation, is called antimony, when, in the before mentioned operation, our mercury does purge the gold and makes it most subtil, comparatively as antimony does purge gold in the usual common way; although this our purgation is much nobler

and more subtil.

It is sometimes called saturn when in the philosoph: egg; according to the degrees of the metallic form it has assumed and according to the temperament it has with saturn during putrefaction.

It is also called the life, because it receives the seed of gold.

It is called magnesia from magnes. because it draws to itself the specific sperm of gold, with a magnetic virtue.

It is called chalybs, because as the magnet draws the steel, so the sperm of gold draws the Chalybs, i.e. the philosoph: mercury;

It has the name of sulphur salt and ferment, that is in the confection of the magistry or in its multiplication, and in divers other operations it is called sulphur when it changes its cold temper, and when its central heat and fire

takes dominion.

It is called salt when the dryness of the fire and earth do strive against humidity, and because [when perfected] it is soluble in water and fusible in the fire, but in a clear air it is hardened like earth.

Finis

The Practice of William Blomefeld of the noble Science of Alchimy dedicate to his most dread Soveraign Lord King Henry ye Eight

of ye Separation of ye Elements of Red Wine

In the Name of God

Take of the purest red

Wine that ye may get

and distill it by heat of

fume

pume so long as it will
distill and keep it close
least that the Spirit Quint-
essence fly not then
remove the glass unto
the second degree of fire
that is to say to distill it
in Ashes and distill all
that

that will come by that
degree of fire and the
feces of the Wine shall
remayne in the bottom of
the flask like Oyle. It is
Necessary that ye make
a great substance of this
at one time to have
the more waight of
your

your Vegitable And
for the greater waight
of the feces of the Wine
the shall you take
your Vegetable Water
all together in one
glasse and rectifye it
in Limes and keepe the
feces

fever. And sharpen your
Water with Squilla appio
Sylvestri and pipe Virgo
after it be sharp and
strong put it upon the
fire and after work to-
gether -- and set them to
putrifie three days then
Distill

. distill it by the first

degree of fire ayare

Then put your water

that you distilled in the

Seconde degree of fire

upon the feces and let

rem to putrifie then

draw the Eyle out that

is

it the soul of the four
until the Earth be so
dry that it fumeth
not upon a fire. This is
called the damned
Earth of Wine which
is nothing worth with
the Water tharfore
and

and purified by fire

40 days rectified you

shall dissolve your Gold

simply and this is called

Mercury of Tartar extract

and drawn from the

Elements.

curiously

To rectify ye Elements

Curiously considering the
promises your excellent
Majesty shall graciously
proceed to the rectifi-
cation of the Elements
desired and Set apart
what is necessary unto the
Ayr Royall Work for
the

the subtilitye of the

spirit quintessence yt we

have need of in this mat-

subtle and pure matter

to be penetrative in the

Mutuume todin at the

sight of the Basilisc

is

i' prom'ration in Beasts

Take therefore in Brit. Name

y' fyer y' is to say y' 4th

Circle and distil it by y'

third degree of fyer - so long

that it will no more distill.

And likewise distil y'

Ayer - y' is y' second

Water -

Water — by Your second

Dogged of ffyer — pulling y^r

Water over again upon —

yr feet. And when you

perceive that little or no

thing doth upend then

shall Your Highness know

that

that those 2 Elements
are fully rectified and
made apt unto the latitude
of the whole Work as well
of particular Works as of
y^e Highness Royall Worke
the principiae of y^e Earth
must

must be so often times re-
: mued until it be brought
unto Sulphur of Sinds by
Sublimation. After this
Take the Quintessence of
Wine aforesaid & it called
& heavenly Menstruum

in

in so much quantity as
y^e Sulphur of Nature is
mix them and set them
after the ten days
in fine: 10 days: \ Distil
them in Balneo q^t is y^e
first degree of fyer: til
y^e Earth be opened

Oyl

Syl. — then let it cool

the Vaporous substances

which consist of the two

Elements mixt together —

that is to say of the air

and the oyle and the

Water which of the

Elixir

Chilosporus is called
Lorea foliata because
Naturally it groweth in
the Water like Reed
and Lake you shall
make Take Ten
part of the Water
made

made of the Sulphur of

Nature with the foresayed

Reasonable Menstruum and

10 parts of the dyr and

Mix them togeather

and set them in gime

to digest iij days.

then

then take 20 parts of
y^e fyer and one of
y^e oyle and mix them
together and set them
also in fimo iij dayes
which done set them to
diffol in y^e third degree
of

of fyer. and that with
the. ayre in the Second
Degree of fire and distill
of them a Water called
Lima Perola. of either
of them and when no
more will distill by those
degree

Degrees of fire: suffi-

cient to cool them rath-

er than Lighten y' ones appro-

priated secret treasure

that is the high and ex-

cellent secret stone of

the Great Diuided

into

into two parts wch are

the 2 Waters These 2

Limous Limous Waters are called

Sulphur and Mrg. Wr.

That Water that compt

of the Air and Earth

is called Sulphur for

h.

her nature is to harden to
congeal and to fix. the
other is called congelatio for
it is congealed hardned and
fixed. again in the whole
effect plainly shewed
unto us Augustus
after

Putrefaction

after Liquifaction — that is

to say the dissolving of

the Body into Water

by and in the first degree

of fire — that is by putting

the fire into the lowest

place towards and letting

the

the Glass with y^e

Water in the highest

place y^e sayd Water that

is y^e first Element is Dis-

solved the following

Corruption and that is in Corruption

and by distilling in y^e

Second

Second degree of Fever

making y^e fever in the

Second place and removing

~~the~~ y^e Glass from the Dung

with his Feet and so set

it again in agott with fire

& the. and Let the pott in

the

the Water and so that y"
Distil y" liccor called Cyer-
the preparation Mortification
of the body and that is
and by Distilling in the
third degree of fyer ma-
king the fyer in the highest
place

place and removing the
glass from the pott of
ashes and put it in a pott
of sand and that also to
be pott in Water so that
y" draw out clean the Gyls
that is the Element of fire

and

and the Lively Spirit from the

Matter — that remayneth

the Body as Dead Earth

So is here the perfect Separa- Separation

tion of the four Elements

the one from the other —

the which four again must

be

Conjunction to joyned together by the
first apertaineth and in any
wise towards that the Plate
be full cold betwixt every
tempering for fear of burn-
-ing and beware of hasty
or much fire for that
destroyeth

Destroyeth the worke of the
Menstruum hath a Natural
heat in it that Nourisheth
the working of the Stone
as the Menstruum in the
Woman stoppeth for a
Season to Nourish the
Infant

Infant in the Womb the

which Monsieur Raymund

Quiaroth saying thus, the

Vegitable Monstrus is divided

into two kinds the one is

by coloring the other is no-

-tcloth that which is by

-tcloth

: folved in the Vapour pro=

: portial Being in every

Metallick body containing

the Sulphur and the quick=

: silver — of the philosophs

together without which two

Nothing can be wrought

in

in this act and the acct
thereof is done through
the reioyning members
which is of two kinds the
one called heavenly for ye
heavenly Wedding that
is in it and is the Quint:
Essence

the Stone of Wine or Tartar
by which Means the other re-
solved Monstrues is brought
to the Act of Working -
this other Monstrue is -
Aqua Vitæ of Wine
extracted through the
Vertue

Virtue of whom all ye
:dies are dissolved putri:
:fyed and purged and
the Elements divided
and of the body is made
a Mineral salt by his
Virtue attractive and
who:

whosoever seeketh any

other Mansion than this

is blind Ignorant and

foolish and shall

never bring their

work to effect

that they seek Raymond

Finis

Particular with ☿.

Sublime your prepared Lead with ~~with~~ 2
(of volatile
2 parts) * & 2 parts this Silver will succeed
Sublime ☿ grades & every strong fire at last
when all that can be sublimed is taken out
the only thing to be ~~Distilled~~ with Spirit of ☿ is an oily
substance, which must be put into a Glass upon
as much ☿ as one thinks it can dissolve, and co-
gulate, but as soon as the Water is put in the
Glass it must be well luted at top, after it has
congulated as much as it can, you take it out and
put it into a Retort with a Receiver w^ch much has
some water in it that the ☿ that is not fixed may
go into it, and Distill to Dryness, w^ch must be taken
out and put into a Crucible & covered with Lead
& melt it together, w^ch will leave at ye 3 part of Gold &
Silver.

+ Proffit.

A Shorter way

after the Ingredients mentioned in the other
Side are Sublimed, you take out the Sublimate
and put some of the best rectified V. Spirit of Wine
upon it to cover it 2 fingers breadth, and which it has
imbibed the Tincture you pour it off and put fresh
Sp: of Wine, and repeat it till it has drawn out all the
Tincture, then you put all the V together and distil it to an
Oo. which Oyl will keep for a Year

Borax zu machen.

℞. Nitri ℔ss. Olei Vitrioli Nitri, und Aqua fortis ℥ss. mit Aqua communi Aqua fortis. Lasse sie trocken, und fülle sodann eine enge Gasse damit an, die oben Kopf zu bedecke. Setze solche in einen Calcinir Ofen, und lasse brennen, bis kein Rauch mehr davon geht. Alsdann lasse erkaltet, und stosse den Nitrum zu Pulver. Diese Pulver nie einer andern Gasse, und übergiesse sie Kopf mit Aqua sapientiae. Setze solche auf 3. Tage in Nässe, oder Lünge in den Calcinirofen, und brenne mit starken Feuer, bis das Nitrum, so Nitri als Salz absolvirt. Alsdann übergiesse sie mit einem starken Feuer Ort.

℞. Dieses Nitri calcinirtes Nitrum, und stosse solches zu Pulver. Giesse nie Aqua fortis darauf, und lasse gehen, so Nitri Kopf mag mit einem starken Feuer übertreibt. Darnach filtrire durch einen leinenen Sack die reine Aqua fortis, und giesse die Lauge so oft auf die feces zurück, bis die feces der Lauge nicht mehr trinken, — d. alle Bitterkeit daraus abgekommen, wozu auch destillirtes Aqua pluvialis gebraucht wird. Wenn die Lauge abdann nach nicht mehr lauter schmeckt, so kann man durch reine feinen, auch 3fachen Sack, da die Lauge auch nun in den andern Aqua fortis Sack, filtriren.

℞. Gemeines Salz, und giesse Aqua fortis darauf. Wann resolvirt ist, so giesse von diesem Salz Aqua fortis einen Theil zu Zehen Theilen des obigen Nitri Aqua fortis, in einer irdenen Pfanne. Siede, bis es dick Kopf. Hernach giesse in eine Gasse, und siede, bis zum Gösse. Diese Gasse lege alsdann gar in die Erde, und Kopf, und lasse 3 Wochen darinnen. Wann die Gasse zerspringen will, so lasse erkalten, und giesse frisch, so hast du Sal Borax Philosophorum, der eben so gut als rechter Borax ist, zu allen Sachen.

NB. Der calcinirte ☿ und ☉ machen das gemeine Salz trocken.

℞. Zu machen.

℞. lebendigen Kalk, und giesse abermals abgestandenes. Lasse 6. Tage stehen, rühre täglich 4. mal durcheinander. Hernach lasse es abgesetzt, und filtrire es durch reines Holz in ein abgeglastes Gefäß. Wenn das abgesetzte Pulver die Säure, so sättigt es O an, oder stelle das Gefäß an die Sonne, um es langsam zu evaporiren, und das schönste Salz zu bekommen, für welches das abgesetzte filtrirt werden.

Particular. wirft ♃ in ☽.

Nim ♄ i ℥ heil, ♂ 2 heil, ☉ 3 heil, und ♀ ☌ ☊ ylenig heil, zusamen 6 heil.

Die 3 species mißen fein pulverisirt und vermischt werden, in einen gewonnigten Kolben gethon, darauf 3 von allen hinein, zusammen 3 bis 4 heil leer bleiben; nim terra de ☌ ☊ hinein, nicht zu nasse, sondern in 3, 4 oder mehr malen, setz den Kolben in arenam ∴ capellae, so das materia im Kolben nur mit ∴ bedeckt lige, das Rest aber des Kolbens long aus dem ∴ heraus stehe; gib gelindes ♃ im anfange, nachdem das erste heil des ☌ auf die ♁ getrocknet, so gib ein gelindes ♃, das das phlegma wohl mochte evaporiren, alsdan verschmiz den Kolben mit einem runden Glas, samt glas stöpfel, und lutire es wohl; continuire die Digestion per gradus bis alles trocken ein coagulirt werde, zum ☉, so groß als ein stein.

Alsdan trockne das 2. heil des ☌. darauf evaporiren die phlegma, lutiren das glas und coagulirn das a ein wie vor

Hin,

Dieses thut zum 3ten und 4ten mahle, bis alles ♃
auf dem ☿ ein coagulirt wird, zum 6ten
Versetzung den Kolben und stopfe den Ofen
zu ☿. thue die Vorsicht, daß kein ♃ Ch. ohne
phlegma komme, und die ☿ recht trocken, so
wird die Evaporation nicht nöthig sein,
denn wenn der Leon ein coagulirt wird,
nicht das phlegma, wollen das ylus zer-
gehen bringt.

Projection

Nun nimm gute ☾, thue 1 Loth ☌ oder mehr
hinein, setze den ☾ auf ein Rohr △, und
lasse es so lange darauf stehen, bis daß das
☌ vergohren will, wenn nun das ☌ anfängt
zu wachsen, so thue zu deinem ☌ ☿
in gleicher gewicht, nehmt 1 Loth oder mehr
in Noth gewinnt mit dem ☌ in Wasser
mit einem Löffel, so wird dies ☿
das ☌ fixiren in einer ½ Stund, oder ¾
Stund, und wird die Masse schwarz
grün und fließend wie Butter gerinnen
und stehen;

Wie ein Coagulum ℞ auf's kälteste und stark
ab ℥ i ℔ ein Loth ein Cagella ein
auf's Holtze gelind brod, i. Viele Dicke
von Cägellen i und trocken von und
mit 3 mahl ℥o Milch ℞ darauf, will
das Coagulatum zerfloß, und lose
das ℞ nicht einsinken, alsdann trage
das Coagulum ℞ darauf zum ab-
treiben, welches so lange darinn muß
bleiben, bis die Feuchte i. etwa 3 bis 4
Theile unter trug i. das die Farben
anfangen zu scheinen, als blau, gelb
grün und roth, den behalte ab auf
¼ stund in A, so bekömt er die
Cagella das allerfeinste und schönste
D.

N. das A muß stark, gleich und
ein grosses Theil gefüllt sein.